The LUTHERAN

CHRISTMAS CHOIR

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Christmas Spirit

LAST YEAR at the annual Christmas Eve candlelight service at our church, several age-group choirs participated, including the Cherubs.

The Cherub choral group is composed of pre-school tots who like to sing—or else, their parents like to *see* them sing.

THEY CONTRIBUTED only one number: "Silent Night." No other feature of the one-and-one-half hour service seemingly made as much impact on the pew-sitters, despite the fact that the Cherubs were far off "recording form."

Actually, no one sounded on key. Some sang sharp and some sang flat, and some appeared to be warbling a little of each. One over-anxious Cherubelle accepted the role as self-appointed "leader," and in her excitement, led her fellow choristers through the first stanza of "Silent Night" a second time. They never did sing the second stanza —as scheduled.

But they were great!

They were swelling with true Christian spirit. Their vocal peculiarities—numerous though they were—failed to disunite them. They gave of their best—whether sharped or flatted. And they still love each other.

"HAVE YE NOT read that except ye live in the same spirit in which little children sing Christmas carols, ye cannot enter the Kingdom established by the Christ of Bethlehem?"

You've never read it printed exactly like that in Scripture. But it can't be wrong by much!

—LESLIE CONRAD, JR.

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy. Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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THE CHURCH IN THE NEWS

National Council meets

Like a friendly octopus, the National Council of Churches of Christ extends its arms into almost every area of American church life. Its divisions, departments, agencies and offices employ nearly 800 persons, operate on a $19 million annual budget. They deal on an interdenominational level with home and foreign missions, education, social action, evangelism, mass communications and a host of other things. Closely associated with the national body are more than 900 state, county and local councils.

For the first six days of this month, 625 delegates of the national church bodies that make up the council met for its triennial assembly at Kiel Auditorium, St. Louis. They represented about 36 million church members.

Explosion averted

Most explosive issue was sidetracked by a compromise.

Efforts had been begun three years ago to expand the assembly and the General Board by adding representatives from state and local councils of churches. United Lutherans led by Dr. Franklin Clark Fry had spearheaded opposition to the move, since such representatives would not be directly responsible to the churches and would therefore dilute the confessional representation in the NCC. Statements and programs might be forced upon member churches, the opponents claimed.

The protests won a strong following before the St. Louis sessions got under way. What might have been a bitter debate and possible council disruption was averted. Sponsors of the increase agreed to a compromise, with action delayed until 1960. Reports said that if there was to be an increase in board membership the church bodies would select the additional delegates, giving preference to members of their denomination serving in interchurch posts. In this way church control of the council would be safeguarded.

Dahlberg named president

Elections resulted in the choice of Dr. Edwin Dahlberg, pastor of Delmar Baptist Church, St. Louis, as president of the NCC for the next three years. A former president of the American Baptist Convention and also a member of the Southern Baptist Convention (which does not belong to the council), Dr. Dahlberg served pastorates at Syracuse and Washington before coming to St. Louis. He is the first parish pastor to head the seven-year-old NCC. He succeeds Dr. Eugene Carson Blake.

Chosen for another term as general secretary was Dr. Roy G. Ross. To replace Dr. Roswell P. Barnes, who resigned as associate general secretary to accept a post with the World Council of Churches, the NCC chose a Baptist layman—Dr. R. H. Edwin Espy of New York, a former YMCA executive who has headed the council's Division of Christian Life and Work since 1955.

NEW HEAD OF NCC
Dr. Edwin T. Dahlberg

Arms race called folly

Delegates were treated to an impromptu debate over armament on the closing day of the assembly.

Spending $40 billion a year "on a system of defense that never in the world can defend us" was called "utter folly and futility" by Dr. Dahlberg at the presidential luncheon which closed the meeting. "Armies, navies and jet planes may be antiques before the end of our lifetime. We are faced now with chemical and mechanical destruction on such colossal scale that nothing more of the world may be left than a radioactive ash heap," the new president declared.

Loaves of bread sent around the world to relieve suffering and hunger are more important than sputniks, Dr. Dahlberg said, urging churches to "launch a program of massive reconciliation throughout the total of mankind."

Earlier Gen. Maxwell D. Taylor, Army Chief of Staff, had told the assembly that defense spending was essential. To deter war the U.S. "must have an air-atomic retaliatory force based both abroad and in the continental United States which has the clear capability of punishing any aggressor," he asserted.

Council is space-minded

The satellites and sputniks of a nuclear age were much in the minds of speakers and delegates.

Satellites in themselves are not a threat to peace, said Dr. O. Fred Nolde of Philadelphia in one of the major addresses. "The danger lies not in fantastic scientific achievements but in fantastic human reactions," the United Lutheran churchman who is director of the Commission of the Churches on International Affairs told an evening meeting. "In the U.S.A., the appearance of a belittling fear has been accompanied by an unhappy effort tc maintain prestige . . . We seem to be acting like spiritual adolescents at a time of scientific maturity."

In his report on the state of the council, Dr. Ross had also warned against the futility of dependence on scientific development for security. "The basic values of life are still the things of the spirit and . . . scientific achievement is most useful as it makes possible the abolition of discrimination and injustice and the elimination of poverty of body, mind and soul for all mankind," he declared.

Faith seen essential

Delegates approved a resolution saying that nuclear power and the penetration of space "emphasize both the meaning and necessity" of Christian faith. The world's problems are still "moral and spiritual" and "military might provides no sufficient security," the resolution said.

Scientific advance "should be carried forward not in materialistic, mechanistic, nor exclusively military terms, but primarily to promote human wellbeing and values," the resolution continued, urging cultural exchange between nations, international goodwill and constructive settlement of issues.

Churches should bend their efforts that God's will "may be done in justice, righteousness, freedom and peace—on earth and in the opening vistas of outer space," the statement concluded.

Unity made imperative

The assembly's theme was "Oneness in Christ—Across the Nations, Across the Races, Across the Denominations." This idea was echoed in various addresses and in the "Message to the Churches" adopted at the closing session. Calling attention to man's "disunity now made all the more vivid by the fearful competition in man's penetration of outer space," the message said, "That which makes unity so difficult also makes it imperative . . . in the church God is drawing us ever more surely and profoundly together."

The space age got further consideration in announcement that a council-sponsored study conference would be held at Cleveland in November, 1958, to discuss "theological and moral aspects" of such current developments as space travel, nuclear power, rapid social changes and the rising nationalism in many parts of the world.

Many actions taken

With hundreds of items brought to their attention, delegates among others took actions to:

—urge Christians in local communities to take the lead in helping wipe out race discrimination.

—warn that the arms race might lead to "war which will destroy civilization" and urge that "efforts must be redoubled" to achieve world disarmament through the United Nations.

—condemn the "appalling corruption" revealed in some labor unions and labor management practices as a threat to the nation's moral foundations.

—ask "expanding programs of international aid and trade" and continuing efforts to "bring relief to refugees."

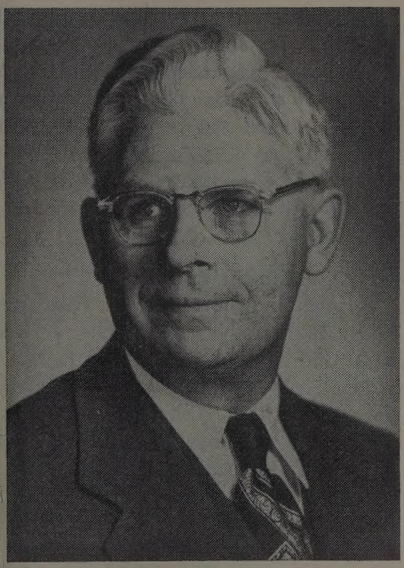
—set up a study commission on the role of radio, films and television in America's religious life.

—increase council membership from 30 to 34 church bodies by approving membership applications from the tiny (9,000-member) Free Magyar Reformed Church, the Armenian Church of North America (100,000 members) the Polish National Catholic Church (266,000 members), and the Serbian Eastern Orthodox Diocese for the U.S. and Canada (100,000 members).

Synod president killed

Death struck with shocking violence into the ranks of United Lutheran synod presidents on snowy Dec. 3. Dr. Fred C. Wiegman, 58, Ohio Synod leader since August, was killed when a trailer truck went out of control, careened across the median strip on U.S. Route 40 near Columbus and crashed into the churchman's car. Dr. Wiegman was on his way from Columbus to a Wittenberg College directors' meeting at Springfield. (*See page 48.*)

Dr. Wiegman had succeeded as Ohio Synod president Dr. George W. Miley who died last June of a heart attack. Death has now taken five ULC synod presidents from office since October 1956. Others were Dr. Harmon J. McGuire of Illinois, Dr. Frederick F.



KILLED IN AUTO CRASH
Dr. Fred C. Wiegman

Knubel of New York and New England, and Dr. Charles E. Fritz of Georgia-Alabama.

BAM elects Rasmussen

Sixty-one new mission congregations have already been organized in 1957, with four more scheduled to come into being before the end of the year, Executive Secretary Richard H. Gerberding reported to the ULC Board of American Missions at its meeting this month. Last year the board helped organize a record 90 congregations.

To insure continued home mission advance in the U.S. and Canada, the board adopted a record budget of $3,770,000 for 1958—nearly one million dollars above this year's figure. Increased funds through the ULC's 1958 effort for double apportionment are expected to supply the extra money. The board provides salary support for 639 mission pastors, has outstanding church extension loans of $11,748,984 to 363 congregations.

Tribute was paid to Dr. Wiegman, board president (*see above and page 48*), who was killed the day before the meeting. Dr. Franklin Clark Fry conducted a memorial service.

To succeed Dr. Wiegman as president, the board elected Dr. Harold T. Rasmussen of Minneapolis. Named vice president was Dr. Henry C. Kahlenberg of St. Petersburg, Florida.

Gerberding, Kirsch honored

Two veteran mission executives were honored by the board on the eve of their "retirement." Dr. Gerberding, executive secretary since 1949, and Dr. Paul Andrew Kirsch, a board secretary since 1934, will leave their present positions at the end of this year because they have reached the mandatory retirement age.

Dr. Gerberding, who before coming to the board was for 22 years president of the Northwest Synod, will become guest professor of home missions at Pacific Seminary, Berkeley, California. Dr. Kirsch will "retire" to the acting presidency of the New York and New England Synod (*see page 34*).

Taking over on Jan. 1 as executive secretary of the BAM will be Dr. Donald L. Houser. Succeeding Dr. Kirsch as secretary for special missions will be the Rev. Theodore A. Hartig.

Hymnal goes to press

Giant printing machines at the Riverside Press, Cambridge, Massachusetts, on Dec. 2 began rolling out the pages of the new Lutheran *Service Book and Hymnal.* The publication is being sponsored by the eight Lutheran bodies that are members of the National Lutheran Council. It will eventually be used in all Lutheran congregations in the U.S. and Canada,

except those of the Synodical Conference.

Editorial and production problems delayed the start of the press run, said Frank G. Rhody, administrative secretary for the ULC Board of Publication and spokesman for the publishers. The first edition will be 635,000 copies. About 200,000 will be ready for delivery to congregations in late March, unless further delays occur. Thereafter copies will be completed at the rate of 25,000 a week, with the entire edition slated to be off the press by midsummer.

Wittenberg to be university

The name Wittenberg University, which went out of existence in 1815 when that famous German institution merged with the University of Halle, is to become a reality again.

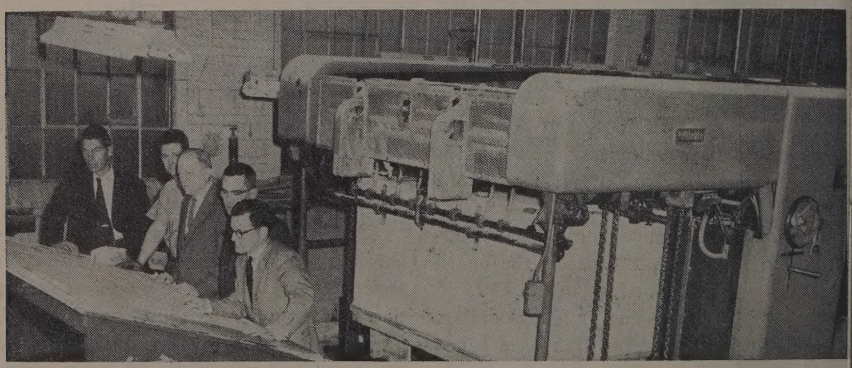
The board of directors of Wittenberg College, ULC institution at Springfield, Ohio, voted on Dec. 3 to change the school's name to Wittenberg University effective Sept. 1, 1959. Decision came after two years of study and represented the true description of the institution's organization and structure, Dr. Clarence C. Stoughton, Wittenberg president, said.

Wittenberg now has four schools—liberal arts, professional studies, community education and Hamma Divinity. Day enrollment this year is 1,364 with an increase to 1,750 expected by 1960, the board report stated. ULC synods elect two-thirds of the 87 members of the Wittenberg board.

Melish removal upheld

A long and stormy battle had been fought in Brooklyn's Holy Trinity Episcopal Church over the status of the Rev. William Howard Melish, supply priest since 1949. Mr. Melish had been accused of left-wing leanings by members who sought his removal. Changing of locks on church doors, rival services, and a long series of court hearings marked the dispute.

In January, 1956, a group of the vestry voted to oust Mr. Melish, named as rector the Rev. Dr. Herman Sidener, Bishop James P. DeWolfe of Long Island "installed" Dr. Sidener as rector, but for 18 months he was not permitted to conduct services. Melish forces got court injunctions, pleaded that the Sidener



READY TO START PRINTING NEW HYMNAL

Final check-up of page proofs is made by Winthrop Lee, Riverside Press production manager; John Macintosh, pressman; David Hunsberger, Frank G. Rhody and Irvin Kalb, Jr. of the United Lutheran Publication House, one of the publishing groups

lection was illegal since a proper quorum of vestrymen had not been present.

Last July a court order granted Dr. Sidener the right to conduct services pending a Court of Appeals decision on the whole case. Dr. Sidener promptly ordered the church closed. No services have been held since.

On Dec. 5 the state Court of Appeals ruled that Dr. Sidener's election was valid, since the definition of a quorum was governed by canon law rather than by the state's Religious Corporations Act. It ordered Mr. Melish and his adherents to "cease any interference with the church, its services and property."

Mr. Melish expressed surprise at the decision, saying he would continue his struggle "to maintain the freedom of the human spirit." No announcement was made concerning the possibility of reopening the church.

Two synods elect presidents

To meet emergencies caused by death or resignation of synod presidents, two ULC synods met early in December to elect new leaders.

Dr. Leeland C. Soker

Dr. R. D. Wood

The Rocky Mountain Synod on Dec. 3 chose Dr. Leeland C. Soker, pastor of St. Paul's Church, Albuquerque, New Mexico, to be its new head. Dr. Soker has for 15 years served the Albuquerque congregation which last year dedicated a $275,000 parish center. He will succeed Dr. John F. Futchs, who will return to the parish ministry on Dec. 15 as pastor of St. Paul's Church, El Paso, Texas.

The Georgia-Alabama Synod on Dec. 4 elected as its new president Dr. Raymond D. Wood, pastor of Ascension Church, Savannah, Georgia. A former Navy chaplain, Dr. Wood had served parishes in Pennsylvania, Virginia and South Carolina before coming to Savannah. He succeeds the late Dr. Charles E. Fritz, who died suddenly on Nov. 6.

And so forth

First secretary for stewardship and evangelism in the Lutheran World Federation's department of world service will be the Rev. Richard Nelson, ELC pastor in Flandreau, South Dakota. He will serve for three years with headquarters in Geneva.

A Hungarian-language monthly for Lutheran refugees in the U.S. and Canada is being issued by the Hungarian Conference of the ULC. Titled *Eros Var* ("A Mighty Fortress") and edited by Dr. Laszlo Gero, the eight-page periodical will help acquaint refugees with American church life.

WASHINGTON

By ROBERT VAN DEUSEN

ROLE OF VICE PRESIDENT

PRESIDENT EISENHOWER'S illness thrust Vice President Nixon into the limelight, and brought under renewed scrutiny the complex problem of the role of the vice president during presidential disability.

The U.S. constitution names four circumstances under which the vice president may assume presidential powers: the president's removal from office, death, resignation, or inability to perform his duties. Of the four, only the death of the president has actually brought the constitutional provision into effect.

No president has resigned or been removed from office. In a few cases of prolonged disability, no specific action was taken to transfer the authority of the presidency to the vice president.

THE MAIN REASON for this is that the Constitution does not make clear just what the status of the vice president would be in taking over presidential powers and duties. In the case of removal from office, death, or resignation, there would be a clean break, and the vice president would actually become the new president. (Even this was the basis of a stormy controversy when Tyler succeeded Harrison; some cabinet members claimed there should be a new election and that Tyler should serve as "acting president" in the interim.)

The Constitution says: "In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the same shall devolve on the Vice President." There is obviously room for the interpretation that during a president's long and serious illness, or other disabling condition, the *powers and duties* of the presidency could be transferred to the vice president, without his actually becoming president.

Who decides?

THE PRACTICAL PROBLEM would be that of deciding when a president is unable to perform his official duties, and when he is able to resume them. The president would be the natural one to make such decisions, but circumstances might arise under which a president would be unable or unwilling to do so.

If a vice president were given the power to say when the president is unable to carry out his duties, he would be open to the temptation of letting his own political ambitions determine his course of action. Perhaps the decision should rest with Congress, acting upon medical or other professional advice. But here, too, political considerations could influence the decision.

The responsibility for working out some formula lies with Congress. The breathing spell afforded by Eisenhower's partial resumption of his duties should be used, so the determination may be made on general principles and not under the pressure of an emergency situation.

Meanwhile, under President Eisenhower's oversight, Richard Nixon will probably be assigned broader responsibilities during the period when Eisenhower must carry a lighter load. He will participate in policy decisions, and may become a substitute for the president during his period of recovery. The net result may be that the office of vice president will assume a bigger role in American political life than ever before.

A MOTHER'S PLEA

BARBARA WAS CUTE AND CUDDLY LIKE ALL BABIES . . . . BUT THE DOCTOR SAID SHE WAS NOT LIKE OTHER CHILDREN. . . . HER MIND WOULD NEVER GROW BEYOND THAT OF A TWO-YEAR-OLD. . . .

by DORIS K. RIFE

I WAS RESTING in a big white bed in a Baltimore hospital and feeling fine. My daughter had been born. At home I had a fine, healthy boy two and a half years old. I felt that our family was just about perfect. Barbara, we named our girl.

My doctor came into the room. In his fatherly way he told me that he wanted to see my husband and me together before I left the hospital. The thought entered my mind that perhaps I was not as well as I should be. But I felt sure it could be nothing serious. I was feeling too well.

There could be nothing wrong with our daughter, for I had seen her several times each day and she looked perfect to me. She was so beautiful and tiny. She was so good that she never got red from crying like other babies, but was content with sleeping.

TOWARD THE END of the week I informed the nurse that Dr. Murray had asked for an interview and would she let him know that we were available any time he was free. When the moment for our talk came, the doctor looked a little more serious than usual. We spent a few minutes in conversation and—although I no longer recall his exact words—I remember him saying something about retarded children. We talked at length about the subject, discussing various theories about such children.

One of the terms the doctor used struck a familiar note to me—something I had heard years before and had forgotten as a rather useless piece of information. It was something or other about "Mongolian idiots."

As I said the words "Mongolian

idiots," I knew in an instant and for certain what this kindly man was trying to say. This was the subject of his interview with us—not mere conversation. Incredulously I looked at him, hoping I was wrong, yet knowing I was not. By his answering look and the nod of his head I understood that we were both discussing my child. Our daughter was what is kindly known as a Mongoloid.

SPECIAL PRIVILEGES were accorded us by the hospital so that my husband and I could spend some hours together talking and of course crying. How many hopes one builds over the months for an unborn child. Now it was our task to purge ourselves of these unrealizable dreams, and in the doing so to be drawn closer together than through any previous experience.

Our doctor had had a consultation with five others to confirm what he had suspected. Now he arranged for the services of an outstanding pediatrician and for an interview between us and the head of the pediatrics division of Johns Hopkins Hospital. All were in accord on their verdict. No one could offer even the slightest hope of a cure.

We were left with no choice but to accept our baby as she was. Barbara was not like other children. It was up to us to adjust our thoughts, our son, our whole lives to the new situation.

Barbara was a sweet, tiny, innocent baby with all the appeal that every baby has. But for her whole life she would be helplessly dependent upon us. Would we begrudge the demands which of necessity would follow as she grew older? How could we best serve her and Curt, our healthy, active, normally bright youngster? Would he always be giving up things for his less fortunate younger sister?

WE DEBATED with ourselves the rights and wrongs which would be the inevitable outcome of subjugating ourselves to our daughter, the advantages and disadvantages which would come to the family through raising her. All the professional advice we received told us that the only solution was a "home." We were told to put her in a home, forget her, and build our lives with other children. We were given a list of private homes in Maryland and found upon investigation that the cost was prohibitive for our circumstances.

At last we decided on a tentative plan. We would continue to live as normally as possible, keeping Barbara with us until she was at least of school age. In this way we could give her the love and care which only one's own home can offer during her tenderest years. We even went so far as to decide to have another child. The only person who was not sorry about this decision was our faithful doctor-friend.

For my next nine months of pregnancy I prayed constantly and fervently, over and over, only one prayer, "Please, God, let this child be normal in every way." Fourteen months after Barbara's birth we were blessed with another perfect son, John.

BY THIS TIME my husband had been called to a church in the countryside of Pennsylvania. We were delighted, for what better place is there to give children a start than in a small village?

We began all over again with doctors, at the instigation of county psychologists, welfare workers and such. As in Maryland, the only answer was an institution. Private ones were beyond consideration. Those operated by the state took children only after six years of age as openings were available. So it seemed

A Happy Child

his was Barbara when John was born

e had some years to live as a family efore the next decision had to be made. At this point there was no need for a ome for Barbara anyway. She was nall and cute and lovable. As she grew, e added many happy hours to our fam- y life. She was extremely slow in learn- g and required much more care for a uch longer time than the other young- ers. It was a very short time until our unger boy had surpassed her in all kills.

But we found that by accepting her r what she was, as she was, she added measurably to our family life. We ughed with her over her joys, and at r, affectionately, when she did funny, lly things. She had her own vocabulary which she added delightfully expres- ve, new words such as "smallberries" for a mixture of mulberries from the bush in our front yard and strawberries from our garden, and "button it off" when she wanted to get undressed for bed.

Her love of singing usually manifested itself in "The Hallelujah Chorus" which she sang year 'round although she did also delight in singing a song about a "Baby Cricket" during the time that the Davy Crockett legend was in full-swing.

She insisted upon saying an evening prayer because the boys did. Hers began, "Our Henly Far" and ended unintelligibly but I am sure that her heavenly Father was pleased. She loved to mimic. We enjoyed her so much that I knew that no matter what happened in the future our stored-up memories of the present were priceless.

However life is not all funny sayings and cute antics. Barbara did naughty things and she knew it. We early learned that she was smart enough to pretend she did not understand her misdeeds.

We decided that in all fairness to her, the boys, and us she would have to be corrected. It is not easy to punish a retarded child. Somehow it gives one a guilty feeling to spank a child who doesn't quite understand why. But we had seen too many undisciplined retarded children who were not welcome anywhere.

Barbara learned that by the count of three she was to come when we called her, even if she was reluctant. When a spanking was needed for something very naughty, one or two light pats did the job, because she was so very sensitive to our displeasure. After punishing her we had to "make up" with her since we could not use reason to explain that we still loved her. A kiss, a smile, or a change of voice sufficed at these times to bring a radiant glow back to her face as

THE BOYS were wonderful about accepting Barbara as she is. But now she is not content to be left out of their activity, and gets exasperated

a happy disposition and a will to please is innate in all Mongoloids.

In short, Barbara was an individual—given to us we knew not why—different, but lovable, enjoyable, and completely herself.

NOW THAT BARBARA is nine years old we have come upon another problem. She has been showing signs of discontent at not being able to join other children in play. She gets exasperated at not being understood.

Our boys have been taught from childhood that Barbara is different from them and must be treated with more tolerance. They have done a marvelous job of accepting her as she is. But now Barbara herself is beginning to be more aggressive, to want to play their games with them, to go where they go, and do what they do.

Also, because she has been raised with boys and is by nature a mimic, her ways are too rough for smaller youngsters. But she doesn't understand why I must take her away from the boys' baseball game or stop her from pushing two-year-olds. Some new solution must be found.

THE COUNTY where we lived until a few months ago set up a day school for retarded children. This is wonderful progress, but at best it is only a temporary solution for seriously retarded children. Barbara's I.Q. shows that she is not teachable, since she has only the intelligence of a two-year-old. The day school gave her the companionship she needed for a few hours each day, but that is all.

The state in which we now live does not have day schools or adequate institutions. So now we have come to the place we have dreaded. Barbara will always need care, but equally as much now she needs the fellowship of others like herself. She is becoming gregarious and has no normal outlet for it.

Now that we have accepted her in love, raised and trained her in love, we must also in love satisfy her growing need.

A place where she can live full-time with others like herself should be found. But where? State institutions seem too impersonal, beside being too crowded. Barbara is used to being a person, not to being a number on a list, a spot on a row of white beds. What is the answer?

NO ONE CAN SAY complacently, "It cannot happen to me, or to my children or to my grandchildren." There need be no previous evidence of feeble-mindedness in a family, since Mongolism is not hereditary. Yet once in every 500 births a Mongolian child is born. Since approximately 5,000 Mongoloid children are born each year in the United States many of their parents, like us, are de-

erately hunting for a home that will care bout their child. Consider too that Mon-olism is only one of the many forms of tardation which can occur.

A tiny glimmer of hope seems to be ppearing on the horizon. Local and na-onal groups are beginning to make their oices heard in educating people to this roblem. Some state legislatures are re-ppraising their facilities and personnel. ome church groups are also talking bout the problem. But as yet not much as been done.

In the 1957 *Directory of Lutheran gencies and Institutions* four homes are sted as caring for retarded children. ne is maintained by the Lutheran hurch—Missouri Synod; one by the utheran Church—Missouri Synod and he Wisconsin Synod jointly; and two by he American Lutheran Church. The nited Lutheran Church, as far as I have een able to find out, has no institution r such youngsters.

Persons of low mentality are confused y change but contented with routine. his fact may be the key to the solution. n some parts of Europe, I understand, it quite common to find small farms, sually managed by a pastor and his wife, here these children are welcome. There ey are happy and contented with others f their kind. By giving each child a rou-ne duty to be performed each day at the me time and in the same way, two dults can, with the help of these less rtunate persons, manage a farm which virtually self-supporting.

I hope it will not be too long before e adopt a similar idea. We are at pres-nt supporting orphanages which house most no orphans. We have many old ersons in our church homes who would ke nothing better than to be able to be helpful to their church for a few more years. Putting all these facts together, is it not possible that we may be able to broaden our horizons?

Not all the old folks in our homes for the aged are content to sit and read and rock. Some of them, I am sure, would be delighted to live on a farm and help the children. One man could supervise five children at milking time. One woman could see that the children feed the chick-ens or gather eggs without breaking them. Dusting would be no problem with someone to see that it was done correctly.

In the day schools for retarded chil-dren which I have visited, I have seen the children portion out and serve the food prepared by the teacher. I have also watched these children gather the dishes, wash them, and even wash the tea towels. They delight in being useful and appre-ciated. These ideas could be expanded endlessly to the advantage of retarded children, sympathetic and useful old folks, and the relief of parents who are not able to handle this situation within the framework of normal family life.

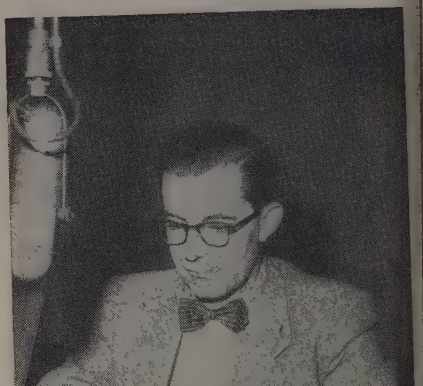
Of course, for any parent of a se-riously retarded child there is only one permanent solution. This is the moment at which God in his infinite wisdom sees fit to give a new and perfect life to such a one through the death of this present imperfect life. To me the eternal hope of immortality has never seemed more real than when I look at my daughter.

I know, with unshakable confidence, that the day she leaves this world will be for her not the end but the real be-ginning of a life made new and whole by a loving and merciful heavenly Father. Until that time I can only continue to seek, to the best of my ability, for an answer which will best serve the com-munity, my family, and Barbara.

A Norwegian Remembers Minneapolis

Four months after the Lutheran World Federation assembly last summer, a Norwegian pastor is still impressed by the American hospitality and efficiency. But he didn't like so much liturgy

By ANNE JORDHEIM



PASTOR SIGURD LUNDE, director of religious programs of the Norwegian Broadcasting Corporation, is one of the dynamic young men of the Church of Norway. He attended the Lutheran World Federation Assembly in Minneapolis this summer.

Upon his return, I asked for an interview. Over a good cup of coffee, he told me about the conference with much enthusiasm.

"What American efficiency! The arrangements were simply fantastic! The forms, the colors, the dimensions, and the sounds!"

THIS WAS NOT the first time Pastor Lunde visited the United States. He studied pastoral counseling at Princeton for a year, and took courses in radio and television—without knowing at that time how he would use everything he learned in America. After his return to Norway, when serving as the editor of the Norwegian Missionary Society's weekly paper, he was appointed director of religious programs, a completely new position.

The Norwegian Broadcasting Corporation is the only broadcasting system in this country, reaching nearly every Norwegian home. It has no sponsored programs, and no commercials. Every weekday morning a short devotion is presented, and every Sunday a worship service. As shown by statistics, 50 per cent of the adult Norwegian population listen in on the Sunday morning service. This may perhaps in part explain the poor attendance in some churches.

"TELL ME MORE about Minneapolis," I asked. "Did you go as a delegate of the Church of Norway?"

"No, I was sent by the Norwegian Broadcasting Corporation which is interested in contact with American church life. I recorded programs for the Norwegian and the Swedish radio and wrote articles for an Oslo newspaper."

"I heard your program on the radio a few days after the assembly. You interviewed our most famous Lutheran leaders. Was I surprised to hear Bishop Ordass answer your Norwegian question

n perfect Swedish! Did you agree with Bishop Smemo that there was too much liturgy in the services?"

"Yes, indeed. The Church of Norway is not liturgically minded. We are afraid of a romantic-aesthetic going back to medieval Catholic liturgy. We need perhaps a stronger emphasis on quality in our sacred music, but they gave us too much of it at Minneapolis.

"But I was impressed by the strong Lutheran unity. How much we have learned from each other during the last ten years. Perhaps you have read the 11 theses written in Minneapolis to show the Lutheran point of view on Christian freedom and unity. I think that all over the Protestant, yes, Christian world, these theses will be discussed intensely.

"I WAS VERY MUCH impressed by the daring plans in regard to modernizing mission work by using the radio as an all-important method of preaching the Gospel, especially in Asia and Africa.

"A theological institute will be set up to study the theology of other churches, mainly the Roman Catholic Church. We Lutherans wish to show greater objectivity toward the Catholics, not to flirt with them, but to find out what can be done against the Catholic attempts at infiltration."

"This would not affect Norway very much, would it?"

"No, here the Catholics are a very small minority. But it greatly affects other Lutheran churches, such as those in Germany and in the U.S.A."

"I AM VERY interested in the young people, Pastor Lunde. Why were there so few young Norwegians at the Assembly?"

"This was just a question of money. As it was, Americans paid the travel costs for the few young people who went, and who—by the way—represented Norway in an excellent way. In this connection, let me tell you about the young people's meeting and parade which will be an unforgettable experience for me, even more unforgettable than the final meeting in front of the capitol. It was a perfect evening, clear sky and comfortably warm. You should have seen the numbers and above all the types of young people! The meeting itself was somber, inspiring—I would almost call it a revival meeting. And the choir—simply marvelous!"

"Pastor Lunde," I said, "won't you make a nice, dignified statement which I could use as the finale of my interview with you?"

"Why surely! You must write that many of us were rather skeptical when coming to the U.S.A., but that all of us returned with a great feeling of enthusiasm, satisfaction, and gratitude."

✠

WITH HER ARMS around her father's neck, Mary was speaking words of endearment to him. But her mother noticed that over her father's shoulder she was sticking out her tongue at her brother Tom. The mother said, "Take your arms from your father's neck, Mary; your father loves Tom as much as he loves you, and you can't stick out your tongue at your brother and love your father." When you hurl your curses, by word or deed, at those of another race or class, you must take your arms from around the neck of God.

—LOUIS H. EVANS in *Make Your Faith Work* (Revell)

Hungarians Went Home with Enthusiastic Report about World Federation Assembly

REPORTED BY HUNGARIAN CHURCH PRESS

To 150 PASTORS from all parts of Hungary, those who had gone to Minneapolis to the Lutheran World Federation assembly gave their report on Sept. 17. A broad gate opened before the Lutheran Church this year, when our church had opportunity to send such a large delegation to the great meeting of world Lutheranism.

Bishop Lajos Ordass said, "It was brotherly love which made our travels easy. We experienced complete cooperation of our own government officials in making plans for the trip, and were provided for in love by many of the officials of the World Federation. I do not mean that our journey was free from care. But we felt we were received in love.

"The tremendous dimensions of the Assembly arrangements surprised not only me, who was present at the small beginning of the World Federation at Lund (in 1947), but all those who participated. It is hardly possible that such a meeting could have been held anywhere else than in Minneapolis, the 'most Lutheran' city on the American continent.

"MORE IMPRESSIVE than these unbelievable dimensions of the Assembly was the fact that the World Federation has developed so strongly during its 10 years of existence. The overwhelming majority of world Lutheranism has joined the Federation. Today, next to world Roman Catholicism, the Lutheran World

Pastor Andrew Keken and Bishop Jozsef Szabo were among the Hungarian delegates

Federation is the association of Christians with the largest membership.

"The theological work of the Federation is full of great promise. Its aid program extends care not only to Lutherans all over the world but crosses denominational boundaries. Witnesses of its missionary zeal were our Lutheran brethren from numerous countries of Africa and Asia. These new churches are seeking to establish complete self-government, under the good guidance of the World Federation.

"Members of our delegation visited several great American churches. W

saw loyal congregations, alive in their faith, and pastors who serve their congregations faithfully everywhere.

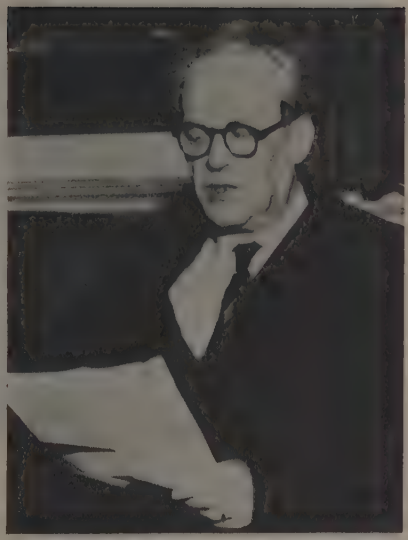
"THERE WAS a disturbing incident in connection with the assembly. A certain clergyman named McIntire brought together a so-called 'mass meeting' in Minneapolis, at which he condemned the presence in the Assembly of church leaders from behind the 'Iron Curtain.' He protested particularly against me being there, but also accused Dr. Carl Lund-Quist, Dr. Franklin Clark Fry, and Bishop Hanns Lilje of being 'pro-Communists.' This incident did not disturb me personally, and as far as I know it has not disturbed in the least the leaders of the Lutheran World Federation.

"There was one thing which I would like to emphasize, and which gladdened all of us—the work of overwhelming numbers of laymen in the life of the Lutheran churches of America."

DR. GYULA NAGY, dean of the Lutheran Theological Academy, said "the most important event of the World Assembly was that it endeavored unceasingly during ten days to brighten the purity and truth of the Word as it is related to the contemporary problems of the church and the world. There were open, responsible, and theologically formulated positions taken regarding the acute questions of our day, but without any revival of rigid confessionalism.

"My conviction is that this will give new impetus in the Lutheran churches of the world in pursuing theological studies in broad dimensions, which will respect our confessions but at the same time look face-to-face at new problems."

Bishop Jozsef Szabo spoke of the McIntire demonstration against the Hungarian delegation, and said U.S. public opinion in general condemned the attack. There were certain Americans, he said, "who wanted to make Bishop Ordass into a Lutheran Mindszenty."



McIntire called Bishop Ordass a Communist

DR. ANDREW KEKEN spoke of the conference on social responsibility held before the Minneapolis assembly. He said that as the "church serves the world," the tensions between church and world and between east and west lose significance.

Pastor Karolyn Hafenscher spoke of church life in the United States. He emphasized that work among children and young people is methodical and carefully conducted. He said the danger in American church life is that of self-complacency. "Activism" may limit the width and depth of church life. He said, though, that we can learn much from Americans as to church attendance, organization, use of laymen, initiative, and missionary responsibility.

Another European impression of the LWF assembly appears on the next page

French Layman Sums Up the Impressions Of Church Life He Got in United States

By ROBERT FAERBER

As a Frenchman who came to the Lutheran World Federation assembly in Minneapolis, I was much impressed by American hospitality, easy-going informality, warm friendliness. This has opened to me a new outlook on fellowship. As one of our delegates said at Minneapolis: "It gives you such a fine feeling of security."

Americans seem to have lived up to their idea of democracy. They have shaped a form of community life that wants to take in the whole personality. We French people have "fraternity," along with "liberty" and "equality" in our national motto, but we have never achieved any real "fraternity." We are a nation of individualists.

Also in your religious life, you Americans, it seems to me, are active and social. You are not—at least not yet—individualistic or mystic. This is an important factor in the life not only of the individual but of the nation itself.

Much of the social life of those who belong to a church takes place within the congregation—as is indicated by the importance you attach to your parish buildings and their equipment. And you display a fine sense of responsibility, as expressed in what you call stewardship: open purses, busy hands, readiness to serve.

Some of these achievements we are trying to adopt in our community life in our churches. Yet—as you may well understand—such elements of life as fellowship and stewardship cannot just be transferred from one people to another. They must be not so much adopted and adapted as discovered.

This is what we are trying to do: to rediscover the basic elements of Christian life, not out of the experiences of your church, for instance, but out of the only valid source—the living word of God.

This is why I have become so sensitive to your church life and at the same time critical of it. Please do not misunderstand me. I do not mean to judge you or teach you; I have neither the right nor the competence. What I mean is that I have become more aware of the fundamental demands of Christ's discipleship and of the potential temptations in our human achievements.

I should like to raise the point of the "religiousness" of your country. The large number of denominations and sects at least points to the general need of the people for expressing themselves in relation to God and to one another. And what is striking is that most of these forms of Christianity stress heavily the social aspect of Christian life, and that very often the God relationship has become only one part in this social relationship.

Why? I do not know exactly, but I wonder whether this is not due to a false idea of Christianity—which is not merely

French delegates shared with Lutherans of 30 nations at Minneapolis meeting

an American idea, but which is perhaps more apparent in your country than in ours. It is our urgent duty as Lutherans to resist such a degradation of the gospel.

THE SECOND POINT is fellowship. If I am not mistaken, the concept of fellowship is an American creation.

I wonder if this fundamental feeling has not been reduced to some sort of sentimentality. Is fellowship often just a way of living together along some lines of compromise, sociability, a conforming to a set of rules of conduct, and the taking of a certain attitude of smiles and fine words? I do not know what you think of the little American boy or girl who, after the service, shakes your hand and tells you smilingly what a fine sermon you have preached and how much he has enjoyed it. It leaves me pensive.

Let us try to go back to the true source of fellowship: the word of God. What we learn there is that true fellowship is not a product of human efforts and emotions, but supremely a gift from God. It is openheartedness to each other and to God, no barriers of conventions, compromises, and sentimentalities.

There is no way of becoming brethren but through the assurance that our sins are forgiven. True fellowship is only possible when we look into each other's eyes and in one voice say that we are pardoned through Jesus Christ. Everything else is artifice and self-deception.

THEN ALSO we shall understand that essential mark of true fellowship: love which is not the desire to make others feel fine by telling them how fine they are; not eagerness in converting them to our own conceptions of happiness.

Christ has come unto us as a servant, and he wants us to be humble servants of one another, whatever they are, to be at their disposal, whenever and wherever they need us, not to force our service upon them, not to expect any reward.

How often we forget that God is here too and that his Holy Spirit is at work, if we let him be at work. We organize and plan. We try to foresee every emergency. We busy ourselves into numberless activities, thinking that what we do not achieve will not be achieved. We forget that the faith and the prayer of the humblest among us can make mountains move.

FIVE MAKE A FAMILY:

No Sergeant Bilko

DAN LOOKED TIRED when he came in, but he was in a cheerful mood. "Something smells good," he sniffed. "Vegetable soup. Couldn't be better!"

I put the lid on the kettle and turned to kiss him. "Go get your shoes off and sprawl out on the couch for a minute while I serve the soup and get the french bread out of the oven. Susie put your slippers by the couch for you."

"Real service, I call that. You haven't eaten yet? I didn't think you'd wait for me."

"We all agreed that supper's much more fun when you're here."

"More fun for me than eating alone. I think I will lie down for a few minutes."

"Susie will be annoyed if you don't wear the slippers, so put them on right away."

"Can't annoy her majesty," he laughed from the doorway.

A PEEK INTO the oven showed me the bread was crisp and crunchy from its long heating. I closed the door again and went to the foot of the stairs. "Wash your hands and come help," I called. "Daddy's home."

"Don't let him come up here," squealed Susie. "I'm working on his present and he mustn't see."

"Good!" Pete bounded down the stairs three at a time in total disregard of orders. But before I could express my disapproval he had raced into the living-room. "Dad, will you show me how the crazy propeller goes on this model? I've tried to follow the directions but they don't make sense."

I was left with my mouth hanging open. A reprimand at this point seemed out of place. I turned back to the kitchen. Karen joined me there.

"Want me to pour the milk?" she asked. "That crazy Susie is making Daddy a necktie case to keep his necktie in when he goes traveling. And he never goes traveling except to grandma's or camping."

"Never mind. Here, carry these bowls in carefully, will you, dear? Daddy will like her present just because she made it. And he'll use it some time, I'm sure."

KAREN RETURNED for the rest of the bowls. "How old do you have to be to like a present just because you like the person who gives it to you?"

Folding a fresh white napkin around the bread, I thought for a minute. "I honestly don't know. I'm trying to remember. Maybe it comes when you learn to love people more than you love the things they can give you. But I've no idea when that is. It comes so gradually I guess you can't tell the exact moment it happens."

"Did you put butter between the slices of bread in the oven, or shall I put some on the table? I don't know. I love you and Daddy, sure. But I'd be awfully disappointed if you gave me something for Christmas I didn't want."

"You'd think we didn't care enough about you to figure out what would please you. Isn't that right?"

Maybe so. I guess I'd be as hurt as ppointed, huh?"

I hope so. And after all this, I cer-ly hope you like what we have for !"

You've got it already? Why you aky people! Pete's hunted all over house and he swears you haven't a g for us yet. All the packages are s you've shown us for other people."

Now who's sneaky?" demanded Pete, ving his model plane to show the gaily ning propeller. "Telling mom on me! I was only going to look at the out-wrappings. Honest!"

Wash your hands at the sink, Pete, call to Dad to do the same. Then tell you at the table about my most appy Christmas."

Didn't you get *anything?*"

I got just what I wanted. Susie! ry! We're all here but you."

My, but Daddy's going to be sur-ed."

USIE WAS bursting with pride as we down at the table.

He sure is!" Pete jeered till Dan gave a warning look and we all bowed heads.

No one remembered after we had said ce that I had promised to reveal a y from my childhood and maybe it just as well.

But under the surface of the happy e talk I was thinking of the Christmas ooped where I had been forbidden to k, and found the most beautiful doll ad ever seen. When Christmas morn-came, there she was under the tree. my pleasure in her was gone. I had pretend I had never seen her before everything I said sounded like a lie ne.

was afraid to tell what I had done, id everything I said and did was giving me away—and yet I wanted to tell. With this wickedness on my conscience, all of Christmas seemed horrible. Jesus' birthday! But Jesus wouldn't want anything to do with a liar. I was supposed to be like him, but he wouldn't have disobeyed.

The incident comes back to me very vividly. It's funny I can't remember as clearly how it slipped back into perspective. Somewhere along the line I came to enjoy the doll, but I never did tell my parents.

AT A BURST of laughter from the other members of the family I came back to 1957. I came back just in time to hear Pete say, "That was a neat one, Dad! Say, how come you're so full of jokes tonight? Didn't you have to work as hard today?"

"Harder, as a matter of fact. I'm going to bed before any of the rest of you tonight! But I got a whole new slant on my work today and I feel like a million dollars."

"You got a million?" asked Pete. "I'd sure like to feel them."

"Not dollars, but I feel pretty rich. You know how much extra work there is at Christmas and what a pain it is to keep tabs on the extra help we have. Well, today I said to myself, 'See, here, Melton. You like your regular work. Why turn into Scrooge because there's extra work at Christmas? Think how much some of these letters and cards mean to the people who get them. And these kids who work for the P.O. just at Christmas. Stop getting mad at their inefficiency and remind yourself that supervising them may be teaching them to do an honest day's work. Act like a teacher, not a top sergeant.' "

"Good idea," approved Karen. "Imagine having Sergeant Bilko for a father!"

CHICAGO DIARY (Part II)

An hour-by-hour report of meeting at which a revised liturgy for Lutheran churches was explained to leaders who will introduce it in all parts of the U.S. and Canada

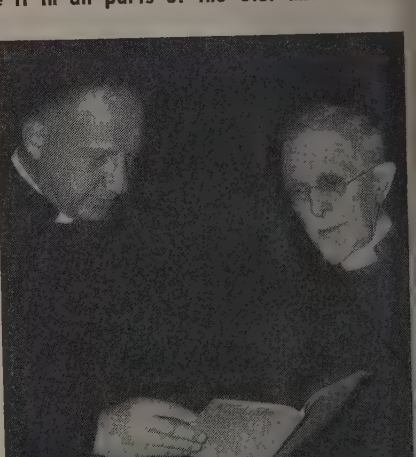
WEDNESDAY, 6 P.M. The delegates are at dinner. Conversation centers on the music of the liturgy in the new book. Everywhere the question is, "Which setting will we use?"

Arguments are heard on both sides. Two ULCA delegates are talking. "The music of the second setting is good. It's got a freshness I like and it ought not be too hard for our people to learn." The other replies, "Yes, but our people are more familiar with the music of the first setting. Even if they must take time to learn this new 'speech rhythm,' I think they'll prefer it to the other."

So it goes. Few, if any, are really certain which music will be used and where. The big question among these people who must, in the coming months, teach the new book in hundreds of area meetings is, "Shall we stress one setting as against the other, or are we bound to present both?"

7:30 P.M. There is so much to crowd into two days. Once again the church is filled. Now it is our time to work. We have heard about the background of the liturgy, have been taught some of the rudiments of speech rhythm, and heard renditions of the settings. Now we are to try it for ourselves.

THE FIRST PART of the evening session is led by Dr. Horn. Selecting portions of the liturgy, he demonstrates how we are to learn and then teach this new method of chanting. First, he reads the text of the *Gloria in Excelsis,* giving careful attention to the punctuation. Then we do it.



DR. EDGAR BROWN, DR. LUTHER REED

Over two hundred of us sit with eyes glued to our copies of the little grey booklets. After several tries we are now reading in unison. Occasionally someone will read the words a bit faster than others. But soon the group is one, and the words are clearly understood.

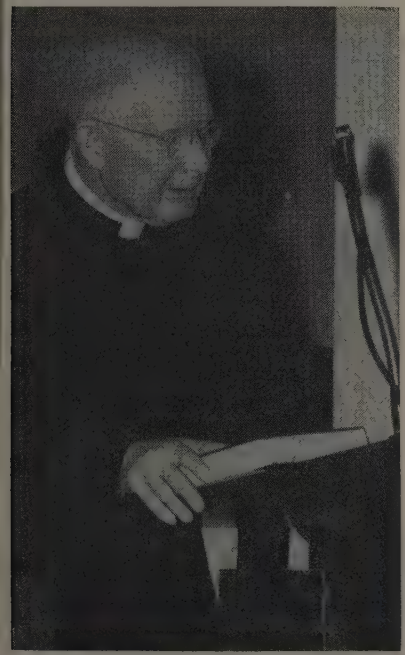
Having learned to read the canticle in unison, we are now to sing it, but on only one note. This isn't as hard as it sounds we find. Given a single note on the organ, we begin to sing the words, mindful to keep together so that the words are clearly distinguishable.

The fact that almost all of those present are musicians causes some difficulty

Forgetting the simple instruction to let the words of the text dominate, some people are singing now as if it were a song with a definite melody. Over and over we repeat the procedure until at last we have managed to get through the one-note singing in unison and still come out on pitch.

Now we try it with the melody. Remembering the instruction in the preface to the little booklet that the time of notes is not important, we listen to the organ play the melody, mentally fitting the words to the tune. Then we try it.

The first result bogs down, as does the second. But with the repetition of certain passages, we soon find that it isn't too difficult and the result does leave the text in the ascendancy.



Dr. Edward Ryden of Augustana Church explained how new hymnal was created

So IT GOES with all the chant melodies of the first setting. Read it through in unison, sing it on one note, fit it to the melody. At Minneapolis there was a strong reaction to the *Offertory* ("Create in me a clean heart") at the opening service. The words and the melody are the same as those in the Common Service Book, but the pointing is different. The congregation in the Minneapolis auditorium "murdered" the offertory that night because they didn't know the new music.

Now we are rehearsing this same portion. The person next to me, one of those who was most outspoken in his denunciation of the offertory at Minneapolis, leans over to me and says, "This isn't bad. I've been trying it for some time now and it grows on you."

There are rough spots to be sure. One delegate suggests we try singing the piece under study without the organ. The result after several tries is rather good. Moreover, we stay in pitch.

Again questions come. These people have a big task before them and they want to know how to handle it.

DR. BERGENDOFF now leads us in the practice session on the second setting. Here, unlike the first setting, it is not a matter of giving attention to speech rhythm. We are to think of the words, then sing them to the melody. So we plunge in.

A person who has had some familiarity with the plainsong of the pre-Reformation Church notices quickly the similarity between the second setting and that type of music. In the *Kyrie,* each response has a different melody. They have a flow of melody which is attractive and is not difficult to sing. So we go through the entire setting.

9:45 P.M. We were scheduled to stop

Here are 15 members of Commission which compiled new service book

at 9, but the extra time has been well spent. As the delegates make their ways to hotels, conversation still centers on the big question: which setting?

THURSDAY, 9 A.M. Matins and Vespers occupy our attention. As with the first setting, many of the melodies are familiar, taken from the CSB, but the pointing again must be rehearsed. We try the *Benedictus*. Some of us have trouble. We just can't get the notes and the words together. But we try. As before, that which was strange and unpleasant soon becomes appreciated. Just to prove that it can be done, we use the new office of Matins for our morning devotions. There are still some rough edges, but with practice these can be smoothed out.

11 A.M. Up to now we've been like women attending a cooking school. We've been told about the dishes we are to prepare, given an understanding of the techniques, and even a sample of the finished product. There remains only one more instruction before we are told to go and do it ourselves.

This last instruction refers to how our work is to be organized. Reservations for more than 200 people have been made at this conference. Of this group almost 100 are official representatives of the eight participating bodies. These last come from synods, conferences, or districts, and they have the big task of translating all of the material to their people.

The committee charged with this work has divided the U.S. and Canada in 29 areas. Some areas have on their territory only one person who is attending this meeting. Other areas have two, three, four, or as many as eight and ten. In each of these areas, the person or persons nominated as being in charge will have responsibility to lead in promoting the book among all of the congregations of the eight participating churches in that area.

In some parts of the country, as for example the Southeastern states, the majority of the congregations are ULCA. Elsewhere the ALC, the ELC, or Augustana is in the majority, and in some places there is a large number of parishes of all the bodies.

THE PLAN is outlined so as to insure all of our congregations that they will have an opportunity to share in this program of instruction. We are to be sure that in every area, whatever the majority of the

congregations and whoever leads the program, the entire book is to be presented without favor for any particular feature of it.

Thus the big question is answered. Area meetings all over the country will tell our people how to use all the parts of the book, but the decision to use this or that setting, this or that alternate form, is in the hands of the local congregation.

12:15 P.M. Dr. Reed goes to the lectern. His brief comments are filled with the hope that the book will receive a fair treatment at the hands of all. His plea: let us, with this new book, sing a new song unto the Lord.

12:30 P.M. Luncheon and continued discussion. More now on the mechanical procedure in introducing the book.

2 P.M. Delegates break into groups according to denominational lines. In the ULCA group there is earnest questioning about the big question: which setting?

Once again we are told that our part in the program is to teach people how to use the book. What parts they are to use is up to them. One delegate expresses the fear that this may become a sort of "super-market" kind of shopping. His objection is overruled by another who feels that a use will soon crystallize across the church which brings us the unity we want the book to provide, among eight Lutheran churches—a unity in our worship.

2:30 P.M. All of the delegates now leave their denominational meetings and head for the fellowship hall. The tables are marked according to the numbers of the 29 areas. A large map at one end of the hall marks the boundaries of the areas and indicates the location of the delegates to this meeting.

Soon the room is a beehive of activity. At one table a group of ELC, ALC, AUG, and ULCA representatives lay the plans for the distribution of work in their area. Close by, a lone delegate sits thinking over the work he must do in his territory. He is joined by one from another church, and together the two plan for inclusion of the churches in that area.

3:30 P.M. The groups begin to break up. Farewells are said and one by one the delegates leave.

4 P.M. The church is quiet now. In the last 31 hours more than 200 people from all over the land have been saturated with details about a new service book and hymnal. They have listened to lectures and to recordings. They have asked questions and discussed the problems before them. They have tried their hand at this new music. Now they are gone. This is only the first step. The next begins now.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Coeducation

QUESTION: As Barbara and Sammy are growing up I am thinking more and more about the advantages and hindrances of having boys and girls together in high school and college. It seems that there are excellent schools of both kinds, that both have the approval of recognized educators. Which is better?

REPLY: Generally speaking, coeducation seems to meet the needs of both boys and girls better than isolation of the sexes. Both need the stimulation

provided by the other, the normal social life, opportunity to learn about both sexes in open association, and the better moral and ethical standards which are usually found where the two sexes associate freely under Christian auspices.

At the same time it should be recognized that in individual cases it may be better for girls to attend girls' schools, and boys boys' schools. In any case the preference of the individual young person is to be considered.

There is probably more point to separation at the high school age than at the college level, for high-school girls are generally more mature emotionally, physically, socially, and perhaps intellectually, than boys at the same age, and it is therefore somewhat more difficult to provide subject matter which will meet the needs of both at the same time. Especially at the junior high level it is more difficult to harmonize the social program in a way that is suitable to both sexes. With adjustments for these discrepancies, coeducation is in order for all.

Smoking

QUESTION: I have a son who has finished two years in college. Before he went away he never smoked. I haven't been a smoker, and hoped he wouldn't be, but I never said anything to him about it. He says most of the boys smoke, but he has gone them one better—he is a chain-smoker.

His mother is almost frantic about this, and she gave him quite a talking-to the last time he was home. The thing that worries us most is the danger of cancer. Tobacco seems to have such a hold on him that he can't quit smoking. He told us he had tried several times to give up cigarettes, but he just could not. He says there is nothing wrong about smoking.

REPLY: Smoking is not a moral issue—unless any act which may occasion physical harm is to be regarded as immoral. In that case, a wide variety of acts would come under the heading of moral offences—such as overwork, excessive play, overeating, eating improper foods, excessive inactive leisure, and tension-producing activities. There seems to be evidence that cigarette-smoking increases the likelihood of lung cancer.

Perhaps your son can break the habit by cutting down on smoking gradually until he arrives at abstinence. It is in order for you to have one good, calm session with him in which you go over the whole problem, and then assure him that you will say no more about the matter, and leave it to his own responsibility. Your son could be involved in worse things than smoking. We all have to become reconciled to the annoying habits of other people, as they must to ours.

A lady whose husband was taken away relatively early, largely because of excessive hard work, tried for some time to have him take it a little easier. But she discovered that the intense devotion to interesting projects brought him a great deal of satisfaction, that he wanted to work hard, so she said no more about it. His life was cut short, but while he lived he had the satisfaction of doing what he wanted. These two things are not parallels, but you may have to adopt a similar attitude. After all your son is a grownup and must determine his own course, and accept the responsibility for what he chooses.

JOHN'S FIRST LETTER

A teaching isn't true just because it is popular. Christians must be hard-headed in clear thinking about Christ as the revealer of God. . . . From strong faith comes the love which is essential evidence of the presence of God among those who know that God loves them

By JOHN SCHMIDT

Read I John 4:1-21

"BELOVED, DO NOT believe every spirit, but test the spirits to see whether they are of God."

These words sound strange to a generation like ours that has been nursed on the twin notions that "tolerance" is the supreme virtue and that everything labeled "spiritual" is good. But the Bible insists that believers, while soft-hearted, are not to be soft-headed. It does not rate gullibility as a Christian virtue. Instead we have the repeated warning that spiritual discrimination is essential.

In the Old Testament there are such warnings. Paul did not expect his message to be believed without investigation, but rejoiced when his listeners in Beroea "examined the scriptures daily to see if these were so" (Acts 17:11). In his first epistle he wrote, "Do not despise prophesying, but test everything; hold fast what is good" (I Thessalonians 5:20-21. See also I Corinthians 12:10, "the ability to distinguish between spirits").

THE DEVIL ATTACKS faith as well as morals, and believers are safe from his subtility only when they use the doctrine of Jesus Christ as a touchstone. Any denial that he is true deity and also true human excludes the doctrine from acceptance and the teacher from fellowship (verse 4 and II John 7). This is "the spirit of Antichrist" and faithfulness to the Christ demands its rejection. Schism and disunion may, as in the time of the Reformation, be loyalty and victory (verse 4).

False doctrine, like ungodly morals, is popular with "the world." False prophets, though "spiritual" like Satan himself, really belong to the world. The popularity of a teaching is, therefore, no evidence as to its truth, but the opposite.

In contrast, the world will not really "listen" to God's faithful witnesses (verse 6). Yet believers should not become discouraged at this. Error is indeed powerful, but truth is all-powerful, "for he who is in you is greater than he who is in the world" (verse 4).

AT THIS POINT John begins the third section of his epistle. As we have seen, the thought of these sections is rather alike and within each the succession of ideas is determined by an association of words rather than by logic. In this section the key word is "love," which occurs 27 times in 15 verses. The theme might therefore be stated: God is love and so Godlike love must be the mark of his children.

Christian love (*agape*) comes only from God and is found only in him who is "born of God." This is true because "God is love." This means more than that "God loves." It asserts rather that everything God wills and does expresses his love. He creates, sustains, rules and judges in love and from love.

This the believer knows because he has seen this love in action. The Greek tense which is used focuses attention on a single and decisive demonstration, rather than in the continuous and more diffused evidence of love in God's constant provision for mankind. Everything we believe about God depends upon his revelation of himself in Jesus Christ. Only there, and no where else, can we be sure that he is love and only there can we know what love really is.

Our self-centered love fails to give us an idea of love that loves the hostile and unlovely, that is self-sacrificing and self-giving. "He loved us and sent his Son to be the expiation for our sins" (verse 10).

GOD'S CHILDREN must share his nature (compare Matthew 5:44-48). And this nature must reveal itself by our love for men. Of course the apostle's "ought" is not a demand of an external law, but the inescapable requirement of the new life, received through rebirth. Love for our fellow-men is the evidence of God's presence in us.

Christians were accustomed to connect rebirth and its associated gifts with the coming of the Holy Spirit (Galatians 8:15-16). His presence is itself an added assurance that "we abide in him and he in us" (verse 13).

But the Spirit, whose coming enables us to possess this Godlike love, also makes possible our steadfast confession of the truth, so that we can "testify that the Father has sent his Son as the Saviour of the world." Here again the Christian creed is emphatically Christ-centered (compare I Corinthians 12:3, where also the Spirit is the source of such a Christ-centered confession).

It should be noted that world evangelism inheres in the very nature of Jesus Christ, "the Saviour of the world." World missions start here, not in any motives of sympathy, self-interest or a concealed and pious imperialism. "What do you think about missions?" is only another way of asking, "What think ye of Christ?"

"HE WHO ABIDES in love abides in God" (verse 16). Certainly this must be understood in its setting. This is no sentimental claim that "any man who has affection for another dwells in God." The love John states to be essential is not separable from what is seen on the cross. John's own thought is clear: "Whoever confesses that Jesus is the Son of God, God abides in him and he in God . . . he who abides in love abides in him" (verses 15-16).

Being certain of God's love (the KJV of verse 17 is misleading in that it suggests it is our love, not God's, that is here in question), believers can face the ultimate realities of death and judgment without fear. Even in a neurotic and anxious age such as ours, Christians need no "happiness pills" or "positive thinking." God's "perfect love" casts out our fears. These and other foes are banished.

THE INITIATIVE always rests with God: "he first loved us." Our love is a reply, but an all-embracing one: "We love." (The restrictive "him" of the KJV is based on a poor Greek text.) All love has one root. To love more, we must come to know more certainly that he loves us.

There is, of course, no real love apart from obedience, apart from an earnest desire to please the loved one by doing his will. Love of God and hate of God's creation are absolutely incompatible. Knowingly or not, a man who "hates his brother" lives in deception and illusion. The permanently valid test of spiritual reality is always "that he who loves God should love his brother also" (verse 21).

WHERE IS HISTORY GOING?

The Last Book of the Bible. By Hanns Lilje. Translation by Olive Wyon. Muhlenberg Press. 286 pages. $4.50.

This is a vital commentary with a corrective mission. Those who feel that *Revelation* has no recoverable message will find here a startling recall to its prophetic relevance.

The book is effectively arranged in two parts. The first contains the doctrinal and literary principles for the study of the text. Such sections as "Reading the Apocalypse," "Biblical Doctrine of the End," and "Form of the Apocalypse," contribute to the author's conviction that "the more carefully we read this book, the more we lose the feeling that it is confused and confusing." Part Two is the commentary, with the text (RSV) and exposition presented as chapters. The notes concluding most of the sections help to clarify the apocalyptic language.

Bishop Lilje keeps the contemporary message of *Revelation* in the foreground. The hostility of the world toward the church is a dominant theme. "For every generation, Antichrist is contemporary." Persecution will mark the last generations of the church as it did at the beginning. Tribulation on earth and blasphemy against God will increase. While the rulers of this world will seem to triumph, the sovereign breaking in of *Christus Imperator* will climax both history and the Christian hope.

The positive emphasis falls on the "theology of expectation" which cannot be severed from the "theology of the cross." But suffering, patience, and obedience will be required of the church in this world.

A book like this forcibly leads to further inquiry in the study of the Last Things (Eschatology). What of the space-time and material-form aspects of existence at the universal disclosure of Christ at the end of history? If the unspeakably vast theater of the *Parousia* and Judgment includes these categories of human experience, then we are driven to think about *how* Christ will appear in the Second Advent. And what else can we know of the grand doctrine of the redemption of all nature?

Bishop Lilje meets the veiled areas of prophecy with restraint and with masterful feeling for faith and fact. The ultimate apocalyptic dimensions are hidden in the sovereign power and majesty of God. In *Revelation* God is truly presented as the "Wholly Other." The author sees in the liturgical dialogue and cosmic drama of the *Last Book* forms that are consistent with the solemnity of the prophecy.

This commentary fills a long-standing need in Lutheran theological literature. It should become a "best seller" among those who want a reappraisal of what lies ahead in history.

OLIVER A. RAJALA
Cleveland Heights, Ohio

CO-EXISTENCE

Theology Between Yesterday and Tomorrow. By Joseph L. Hromadka. Westminster Press. 106 pages. $2.75.

If you don't like frank criticisms of the church and western civilization, and don't believe in co-existence with Communists, you won't agree with this book, but you should read it anyway. It is a challenging, provocative and controversial analysis of our present world situation.

Speaking from behind the Iron Curtain, the author—dean of the Comenius Faculty of Theology in Prague—sees Christ confronting all men alike in judgment and grace. The line between the church and the world is so thin that we cannot pass judgment upon others without first examining ourselves severely. For Christ is for all men within and without Christianity, and on both sides of the Iron Curtain. "The dividing line," says Dr. Hromadka, "runs not between Communists and non-Communists. It runs between the Lord of glory and mercy, on the one hand, and human sinners (whether Communists or non-Communists) on the other."

The author gives serious attention to the Russian situation, pointing out its fallacies, criticizing it from the Christian viewpoint, not with the idea of imposing a western ideology upon the Soviets, but to challenge them with Christ—even as the West stands under the judgment and grace of God at all times. For to Dr. Hromadka, the Russian system, apart from its evils, merely represents a westernization of the East.

What must the church do? The living Word of God must be brought to people where they are. The church must realize that it stands beyond all ideologies, is nowhere at home, depends on no historical institutions or political systems. The church knows only her Lord, who continually creates new opportunities and situations. "The church has to take upon itself the cross, forget about its rights and privileges, and lose itself in the company of sinners."

Optimistic about the future, this book closes on the note that tomorrow is in the hands of the crucified and risen Lord.

Brooklyn, N. Y. JOSEPH B. MOHR

STREET-GANG PRIEST

Light the Dark Streets. By C. Kilmer Myers. Seabury Press. 156 pages. $4.

No foreign missionary, surely, ever dealt with more hostile and violent savages than the Knights. Members of this teen-age New York gang were rejected, unloved, full of hate and suspicion. Nobody could reach them until the Rev. C. Kilmer Myers, vicar of the Lower East Side Mission of Trinity (Episcopal) Parish, tried.

Father Myers and his staff didn't wholly succeed. The priest admits there were many mistakes. "We failed with many more than we helped . . . The failures were largely due to our unwillingness to cast our many burdens upon the Lord himself," he says humbly.

Christian love was the key. Even these terrifying hoodlums responded to that, after repeated offering. Here is demonstrated the basic difference between church and secular social agency approach to delinquency and like problems. The Knights were too violent for any ordinary social agency to handle.

Father Myers is convinced that a "minister among the dispossessed" should have psychiatric training. Indeed he "begins to see that much he learned in terms of traditional moral and pastoral theology is obsolete. He longs for the day when our seminaries will begin to catch up."

Light the Dark Streets is often an ugly story, yet it possesses flashes of beauty when the small group of Christians manages to "get through," and the church is accepted as a place where love acts in behalf of those heretofore unloved. S. B. HAGEN

Philadelphia

JULIAN IS REPRINTED

Dictionary of Hymnology. By John Julian. Dover Publications. 2 vols. 1,768 pages. $15.

The most complete and valuable book in English on hymns and hymnwriters has been out of print. Copies have been selling in the secondhand stores as high as $50. The second edition is being reissued in an unabridged two-volume printing on Dec. 18.

Forty-five scholars worked a decade in bringing together in one book data on the origin and history of Christian hymns of all ages and nations. This was first published in 1892. It was revised and supplemented in the second edition in 1907.

Whitgift and the English Church. By V. J. K. Brook. Macmillan. 190 pages. $2.50.

Whitgift was archbishop of Canterbury late in the 16th century. For years he was in the center of the Reformation turmoil, largely engaged in defending Anglicanism from Calvinist influences. This brief and sober biography is an attempt to dramatize a crucial period of church history in terms of one of the leading participants. It is part of the "Teach Yourself History" series being produced in England.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

overseas

More about "eternal punishment"

NORWAY: Oslo. Nov. 23.—At a church convention in Oslo, Oct. 29-31, which all bishops and other representatives of the various dioceses of the state church of Norway attended, by a majority vote Bishop Schjelderup's refusal to believe in eternal punishment was denounced. But there was no personal judgment against the bishop. Nobody doubted that he is a Christian.

Bishop Smemo of Oslo clarified in his opening speech the standpoint of the Lutheran Church of Norway. At the end of the meeting a motion was made to vote on the issue to put a stop to the five-year-old fight in the church.

The intention of this speech and of the voting was to be fair to Bishop Schjelderup without denying any part of the Lutheran confession. The next day a violent storm broke loose. Most newspapers criticized Bishop Smemo severely, and expressed their admiration for Bishop Schjelderup because he had the courage to say he does not believe in hell.

In their first excitement many people wrote to the newspapers, some stating that they want to leave the church. Seeing that their good intentions had been misinterpreted, the bishops issued a statement that they had no intention of harming Bishop Schjelderup as a person even if they did not agree with his theology.

Bishop Fjellbu of Trondheim finally calmed down the excitement through an address on the radio in which he stressed that Schjelderup had not been asked to resign as a bishop.

Finally a long statement appeared in all the papers in which Bishop Schjelderup assured the people of Norway that he would carry on his work and that there had always been friendly co-operation between him and his fellow-bishops. He told the people not to leave the church. He repeated, however, that there is still a disagreement between him and the other bishops.

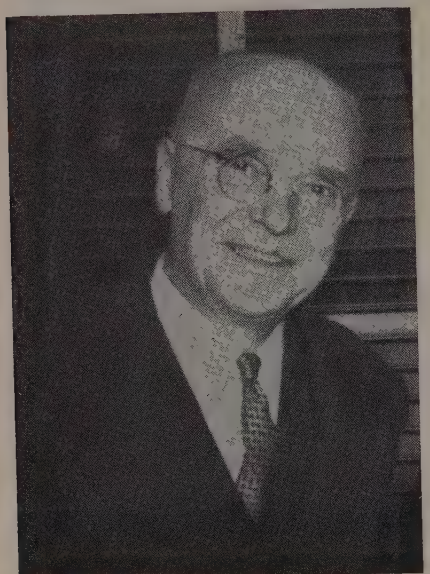
Since some people are not satisfied with Bishop Schjelderup's statement, the "hell controversy" is expected to continue. Most church people stand behind the resolution made at the convention.

One editor of an Oslo Christian newspaper, however, felt that there are some newspapers who owe Bishop Smemo an apology for not only having misinterpreted his speech but also for having accused him of maliciousness. As the primate of the Church of Norway it was his duty to take a firm stand and show the people that the Lutheran Church in Norway is truly a confessional church.

All Norwegians over age 21 should have been at the polls of their respective congregations to elect new members to their local church boards. Only a few made use of this privilege. In my congregation only 3 per cent of the people voted. There are many reasons for this disinterest. Most church members do not know the people whose names are put on the list or—and this is most often the case—they just are not interested in the life of their congregation.

The church board is a body with much responsibility on a voluntary basis. It is a citizen's duty to accept election to this board just as to any other board in a community. It is my impression that the younger people are not eager to be elected, mainly because most of their free time will be taken up with meetings and other activities. But once elected, they cannot refuse this duty.

—ANNE JORDHEIM



Dr. Paul Andrew Kirsch
Retirement is put off

Paul Andrew Kirsch Named Acting President of Synod

NEW YORK CITY—Dr. Paul Andrew Kirsch was elected acting president of the New York and New England Synod by the synod's executive committee last month. Dr. Kirsch will retire Dec. 31 as special missions secretary of the Board of American Missions and assume the synod's acting presidency Jan. 1. He will serve in that capacity until Sept. 1.

Dr. Kirsch will fill the vacancy created by the death of Dr. Frederick R. Knubel who died Oct. 22 at the age of 60 following a heart attack. A successor will be elected by the synod convention next June.

Dr. Kirsch has a long record of service to the New York Synod. A native of Webster in northwestern New York and a graduate of Philadelphia Seminary, he served congregations in Buffalo and Brooklyn, N. Y., and in Meriden, Conn., and became the New York Synod's first full-time secretary in 1929.

In 1933 he was called as the first synod home mission superintendent, and continued to supervise New York home missions after joining the staff of the Board of American Missions as assistant executive secretary in 1935.

In 1948 he took over the board's division of special missions which has responsibility for work among Indians at the Rocky Boy mission in Montana, southern mountain work, and foreign language missions. Presently 120 fields are served by 46 pastors using 14 different foreign languages.

Dr. Kirsch will be 68 next February. He will be succeeded on the BAM staff by the Rev. Theodore A. Hartig.

Racial Integration Advances In New York City Churches

By OLIVER W. POWERS

NEW YORK—About one-third of all Lutheran churches in metropolitan New York are now racially integrated, members of the Brooklyn Lutheran Council were told at their annual meeting which followed a combined Reformation service in Bethlehem (Augustana) Church.

The Rev. Robert Bauers, synod chairman of the urban planning committee, made the report. He said also that the first new home mission congregation in Brooklyn for 40 years will soon be started in East Canarsie, owing to fresh interest aroused by the borough religious survey.

Meanwhile St. Paul's Church, Coney Island, may be forced to move to make way for new housing, but Pastor Bauers said the outlook is promising for this only Lutheran church in the resort area.

The Rev. Oliver W. Powers, of St. Stephen's Church, was elected general chairman of the council, composed of all Na-

ional Lutheran Council churches in Brooklyn. He succeeds Dr. William F. Sunday, chairman for the past three years.

Dr. Elfan Rees, a British Congregational clergyman, spoke at the Reformation service. He said the churches must continue to be interested in world affairs, and therefore should solidify their relationships and continue to serve and witness to their faith. Dr. Reese is advisor on refugee affairs to the World Council of Churches.

Bingo Illegal Until March

DESPITE THE ELECTION, bingo is not yet legal in New York. Under the new state constitutional amendment, it cannot be played before March 1. Even then the game will be permitted only in communities where voters endorse it by local referendum.

The Rev. Paul Rishell, the Protestant Council's Christian social relations executive, urged New Yorkers to continue efforts to keep legalized gambling out of the city.

Thank You to Graham

MORE THAN 800 guests gave Billy Graham a standing ovation when the Protestant Council said "Thank you" to the evangelist during a testimonial dinner in the Sheraton-Astor Hotel. Businessmen who had helped the cause were also honored.

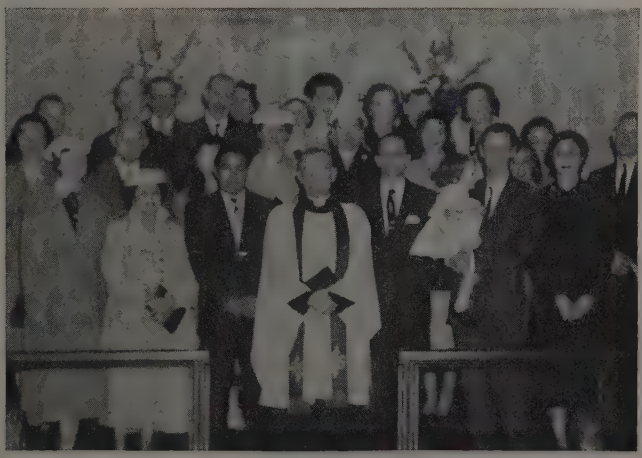
LUTHERAN STUDENT ASSOCIATION of New York held its November rally in Christ Church, Queens. Richard T. Sutcliffe, associate director of the ULCA department of press, radio and television, spoke. The association's theme this year is "Freedom and Responsibility of the Christian Student."

Reformation Day Had Special Meaning in Brooklyn Church

BROOKLYN, N. Y.—St. Matthew-Emanuel Church is in the heart of Brooklyn. Its neighborhood is Roman Catholic. The congregation is less than ten years old and going has sometimes been rough. But on Reformation Day this year, Pastor Teofil Bartnicki received 46 souls into church membership. Of the 31 adults, most were former Roman Catholics.

The gain in membership was a testimony to the effectiveness of the congregation's evangelistic efforts. During the past three years of Mr. Bartnicki's pastorate, 150 persons have been added to the congregation's rolls.

A week-long evangelism visitation program preceded the Reformation service this year. The congregation united with another United Lutheran church in Brooklyn, St. Mark's, for the festival at which the joint Sunday schools explained "What the Lutheran Church stands for." Preacher for the occasion was the Rev. Carroll L. Charles, of the Board of American Mission's urban church division.



New members received at Brooklyn's St. Matthew-Emanuel Church
Most of the adults come from Roman Catholic background

NEW YORK . . .

Syracuse Church Observes 75th Year, Burns Mortgage

By HOWARD A. KUHNLE

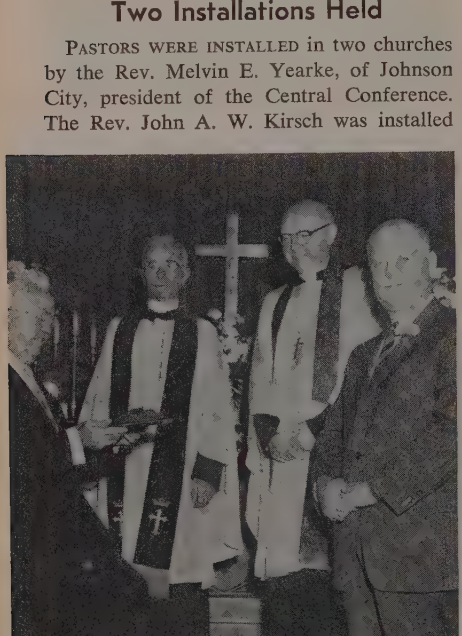
BINGHAMTON—St. Paul's Church, Syracuse, observed its 75th anniversary with special services during September and October. Among the special occasions was the burning of the mortgage on the church building which was dedicated in 1928.

Among the speakers were the late Dr. Frederick R. Knubel, president of the synod, and the assistant to the president, Dr. David G. Jaxheimer.

The Rev. Frederick C. Ellerman, pastor of the church since 1913, will retire at the end of this year.

Two Installations Held

PASTORS WERE INSTALLED in two churches by the Rev. Melvin E. Yearke, of Johnson City, president of the Central Conference. The Rev. John A. W. Kirsch was installed at St. Paul's Church, Oswego, and the Rev. Walter O. Huegel at Christ Church, Little Falls.



Mortgage burning at St. Paul's, Syracuse
Shown with Pastor Ellerman (left) and councilmen is the late president, Dr. Knubel

The Rev. Howard Mahl Walker, pastor of Atonement Church, Oneonta, will become pastor of Zion Church, Syracuse, on Jan. 1. He succeeds Dr. Christian P. Jensen.

PASTOR YEARKE laid the cornerstone for a $135,000 building at his own church, St. Paul's, Johnson City, on Nov. 24. The contemporary-style building will include a church school wing.

DR. FRANK H. SHIMER, pastor of First English Church, Syracuse, has organized an evangelism committee known as "The Seventy," with Robert Uplinger as the convener. It is one of the continuing activities resulting from the two-year Lutheran Evangelism Mission.

EVERETT G. MITCHELL, president of the Lutheran Laymen's Movement, spoke at the annual laymen's banquet of Syracuse churches held Nov. 2 at the Church of St. John and St. Peter, the Rev. Richard Pankow pastor.

Retreat Held at Ithaca

THE REV. OTTO BREMER, chaplain at the University of California, conducted a retreat for the Lutheran Student Association of Ithaca, at the Ithaca College Camp late in October. Pastor John Vannorsdall and his intern-assistant, Paul Hoh, are carrying on the student ministry at Cornell University and Ithaca College.

DR. HERMAN S. KEITER, professor of Hartwick College, spoke at the 37th anniversary of the Lutheran Church Home for the Aged and Infirm, Clinton.

DISTRICT LUTHER LEAGUES held unity dinners last month at Holy Trinity Church, Elmira, and Zion Church, Dolgeville.

NEXT CONVENTION of the Central Conference will be held at St. Michael's Church, Camillus.

NEW PARAMENTS were dedicated in Redeemer Church, Binghamton, by Pastor Howard A. Kuhnle. They were presented by Mr. and Mrs. Joseph Noreika and family in memory of Mrs. Noreika's parents, and

by the Rhoda Circle of the congregation.

REDEEMER CHURCH, Utica, Dr. Arnold F. Keller, pastor, has given altar and communion sets to a mission church in Dallas, Texas, served by the Rev. David A. Jensen. Redeemer has presented each of the missions organized by Pastor Jensen, a spiritual son of Redeemer, with a similar gift.

Tributes to President Knubel Paid at Memorial Services

By HERBERT A. BOSCH

ROCHESTER—A memorial service for the late Dr. Frederick R. Knubel was conducted in Church of the Reformation on Nov. 3 by Dr. J. Russell Fink, president of the Rochester Conference. More than 500 persons attended.

Dr. Knubel, who was president of the New York and New England Synod, previously had served as pastor of Reformation Church for more than 23 years. Tributes to Dr. Knubel's life and work were paid by Dr. Fink and by William H. Stackel, a leading layman of the congregation.

In Buffalo, a memorial service was conducted at Resurrection Church Oct. 25, the day of Dr. Knubel's funeral, by Conference President Dr. Ernest C. French, pastor of the church. The Lutheran Chorale of Buffalo also presented its vesper service as a memorial to Dr. Knubel.

Art of Visiting Studied

SIXTY WOMEN from congregations of the area attended a six-session institute at Northside Hospital to study volunteer visiting of the sick and shut-ins. It was arranged by the Rev. Albert R. Horn, chaplain-director of the Inner Mission Society.

REPORTS FROM the Lutheran World Federation Assembly of last August still are subjects for presentation and discussion in churches throughout the conference. Sister Josephine Gouker and Pastors Albert R. Horn and Martin L. Dolbeer, Jr., pooled their color slides of the event, and one of the three comments at each presentation.

A SPECIAL CITATION was received by M. Jerome Reid, of the Church of the Resurrection, for his Boy Scout work. He had received a similar award at the recent Pittsburgh convention of the ULCA Brotherhood.

Extension Society Urged To Help Urban Churches

BUFFALO—The Church Extension Society met at Kensington Church and heard reports of progress from three mission congregations. About 100 persons from 20 congregations attended.

The Rev. Robert L. Koehler, Jr., executive director of the Home for the Aged, urged a more zealous extension of church work in urban areas and social missions.

Pastor Paul G. Alberti, of St. Mark's Church, Kenmore, was elected president. Other officers chosen were Ellsworth C. Miller, of Christ Church, Buffalo; Pastor Howard M. Guhl, of St. John's Church, Gardenville; Albert R. Amann, of St. John's Church, Lancaster; and Robert A. Becker, of First Redeemer Church, Buffalo.

Charities Budget Adopted

THE 1958 BUDGET for Lutheran Charities was adopted at a recent meeting. It includes $14,000 for St. John's Home for Children, $9,000 for the Home for the Aged, $3,000 for the Extension Society, and $2,000 for the Buffalo area camp. Willard Herbold, of Concordia Church, Buffalo, is the chairman.

REPRESENTATIVES of two dozen congregations now in the second year of the stewardship sector plan met at St. Paul's Church, Eggertsville. They heard Ira Angstadt, of the Lutheran Laymen's Movement, speak on "New Emphases in Visitation."

GROUND WAS BROKEN early in November for the Mannsperger Chapel adjoining Holy Trinity Church, on West Main Street. The ceremony was conducted by the pastors, Dr. Ralph W. Loew and Matthew L. Winters.

ST. PAUL'S CHURCH, Blossom, is building a new parsonage. The Rev. Emil A. Hein is the pastor.

NORTH CAROLINA

Students Shake Politicians With Racial Marriage Vote

by FRANK K. EFIRD

RALEIGH—Action of the 21st session of the North Carolina State Student Legislature, held here Nov. 7-9, stirred up a hornet's nest with state politicians.

After hot debate, the 200 collegiate delegates passed a bill providing for the repeal of all state laws that prohibit intermarriage of the races. The controversial measure was presented by delegates from Duke Women's College.

Both Governor Luther Hodges and U.S. Representative Harold D. Cooley were strongly critical of the student action. Marriage of whites and Negroes is against the law in North Carolina.

The student legislature is an annual political training ground for colleges. Most of the delegates are from white schools. Lenoir Rhyne was represented by four delegates.

Official government bodies, whose actions really count, take an opposite view from the students on race relations. The city council of Greensboro has decided to sell its two municipal swimming pools, one for whites and the other for Negroes, because some Negroes have demanded use of either pool without discrimination.

And in Raleigh a cafeteria operator did not renew his license to operate on state property, near the capitol, because he was told he would have to serve all races.

Evangelism Scores High

EIGHTY-EIGHT PASTORS of 150 in the synod responded to a questionnaire issued by the synodical evangelism committee. Eighty-one favored holding another evangelism mission, seven were against it.

Forty-one wanted another mission in 1958, forty preferred it in 1959. Asked about the time, forty-six favored autumn, seventeen spring, fourteen winter and five summer.

LUTHERIDGE, the Southern Lutheran assembly grounds, continues to grow in facilities. Contracts have been let for a director's residence and for completion of the dining hall. More camping facilities are planned, and an assembly inn is being considered.

OHIO

Mission Opens Services In District South of Akron

By E. RUDOLPH WALBORN

COLUMBUS—Services for Ohio's newest Lutheran mission began Dec. 1 in the Manchester-Portage Lake area. Facilities were provided in the library of the Manchester High School, through the East Franklin Township school board.

Sunday school will begin after Jan. 1. Leadership is being provided by Pastors Homer H. Creager and Ronald D. Homrighausen, both of First Church in nearby Barberton.

Synodical mission director Albert H. Buhl began meeting with residents interested in a congregation early in October. The field is in a growing residential district a few miles south of Akron.

Centennial at Loyal Oak

TRINITY CHURCH, Loyal Oak (Charles A. Burkey, pastor), celebrated its 100th anniversary with six special services between Nov. 10 and Nov. 24. Guest speakers included the Rev. Dwight Shelhart, home mission superintendent of the Northwest Synod, and a son of the congregation; Ohio Synod President Fred C. Wiegman; Pastor Willard I. Hackenberg, of Canton; former Pastor R. L. Lubold, of Convoy; and Leo F. Schwerin, synod director of stewardship.

Trinity held its annual evangelism mission Nov. 19-21 with Dr. Dale C. Recker, of First English Church, Cleveland Heights, as missioner. It was the fifth mission conducted by Dr. Recker, who is sightless.

The church has engaged an architect to draw plans for a new building.

Mount Morris Congregation Contributes to Mission Fund

By JOHN E. COOPERRIDER

CHICAGO — Trinity Church, 111-year-old congregation in Mount Morris, is channeling some of the money raised for its building fund into the synod's mission development program. The church, whose pastor is the Rev. L. H. Cooperrider, presented the Illinois Synod with a check for $3,000, first installment toward a fund for mission work.

Forseeing the imminent completion of its $357,000 building obligation on its church edifice, dedicated in 1952, the church decided last January to "turn the corner" toward greater benevolence giving by contributing one of every three building fund dollars received in 1957 for home missions.

The $3,000 represents receipts under this plan to the end of September. It is anticipated that the gift will total at least $5,000 annually.

The money will accrue to the synod revolving loan fund to aid new missions in short-term financing. First such mission sponsored by Trinity Church will be in Rockford. The Rev. Arthur Stees began development work this month. This will be the first new mission organized in the Northern Conference since 1925.

$1,500 Given to Synod

AN ANONYMOUS GIFT of $1,500 recently came to the Illinois Synod—$500 for the work of home missions; and $1,000 to be used to encourage men to enter the ministry.

Faith Church, Brookfield, the Rev. George Vulgaris, pastor, held a cornerstone laying service for a new church, Nov. 10 . . . St. Andrew's Church, Chicago, the Rev. George Wolf, pastor, will appear on television for the second year on Christmas Day . . . The Rev. Walter E. Hallerud became pastor of Salem Church, Mendon. He formerly served an ELC church in Manitowoc, Wisconsin.

Gift from Mount Morris Church to Synod
From left: Trinity's Les Lundgren, Charles Edson and Pastor Cooperrider with Northern Conference President George J. Curran and synod's stewardship secretary, R. L. Peterman receiving a check for $3,000

Ruth Greve Says Good-Bye

RUTH GREVE

MISS RUTH GREVE, office secretary for the Illinois Synod for 19 years, resigned her position this month to be married to Emil Weyrauch, a member of the synod executive board.

Miss Greve served under three synod presidents—Dr. Armin G. Weng, Dr. Harmon J. McGuire, and the incumbent, the Rev. A. Howard Weeg.

She was a former president of the Luther League of Illinois and helped to edit the synod newspaper, *The Gleaner*.

ILLINOIS . . .

Saint Louis Mission Organized

SAINT LOUIS, MO.—Holy Trinity Church was organized in Affton (Saint Louis), Mo., Dec. 1. Development of the mission was begun by Pastor Edward A. Cooperrider who joined the staff of the Board of Publication in Philadelphia in September. It was completed by the Rev. Ivan C. Ross, formerly pastor of St. John's Church, Anderson, Ind.

Development of the mission in the Saint Louis suburb was rapid. The charter membership roll, opened in August, collected 102 signatures the first day.

Preachers at two services on Dec. 1 at the mission's meeting place, a public school, were ULC President Franklin Clark Fry and Illinois Synod President A. Howard Weeg.

WESTERN CANADA

Alberta and Saskatchewan Church Women Hold Rallies

By E. G. GOOS

EDMONTON — Nearly 100 members attended the United Lutheran Church Women rally of the Alberta Conference at Bashaw. The women of St. John's Church, Edmonton, presented a show depicting the work of the four ULCW departments: offering, Christian service, education and membership.

Sister Elizabeth Hess spoke. Mrs. E. H. Baron was elected promotion secretary, Mrs. Alvin Querengesser recording secretary.

Attendance at the Saskatchewan Conference ULCW rally, in St. Paul's Church, Edenwold, was small because of muddy roads and the flu epidemic. Mrs. Frieda Oswald, president of the Western Canada ULCW, spoke, and Mrs. Edward Duesterbeck reported on the Edmonton convention. Mrs. William Ulrich continues as membership chairman.

PASTOR BERT ZEMKE, of Leduc, was elected president of the Alberta Sunday School Association at the annual meeting on Nov. 11. Pastors and teachers voted to continue the association, since it fills a need beyond that supplied by the various regional leadership training schools.

Youths Sought for Service

ALBERTA church councilors, meeting at St. Matthew's Church, Thorsby, spent half a day discussing ways to enlist more young people for full-time church service. The discussion was opened with a panel presentation by the councilors from St. John's, Edmonton. Councilors from Wetaskiwin discussed family worship.

Pastor Garfield Remus will organize a congregation in the Argyle subdivision of Edmonton early next year. The church will be named "All Saints."

Pastor Nickolai Gloeckler, of Ponoka, will make a survey of Peace River for possible development of a mission.

BROTHERHOOD of the Alberta Conference has appointed a scouting committee to help congregational groups organize troops. A workshop to help Brotherhood executives also was planned.

The Brotherhood expects to take an active part in evangelistic effort throughout the synod in 1958, with special attention to church attendance.

The Rev. Dana Johnson spent several days this month discussing evangelism objectives with pastors and laymen at Winnipeg, Regina, Edmonton and Saskatoon.

Evangelism Successful

ST. JOHN'S CHURCH, Rosenfeld, Man., held a successful evangelism mission. Eight were enrolled in the pastor's class, two children were presented for baptism, and ten children joined the church school. The Rev. John F. Kunkel, pastor, conducts a Lutheran Vespers service over a nearby radio station.

LUTHER LEAGUE of the Saskatchewan district re-elected Katherine Goos president at its convention in St. Paul's Church, Regina. A resolution called on Leaguers to take more active part in Bible studies.

IF YOU CAN'T LICK 'EM . .

BECAUSE management of an Allentown, Pa., department store is violently opposed to keeping stores open Sundays, it decided to stay open three Sunday afternoons this month in an effort to force authorities into action.

Max Hess, president of Hess Bros. Department Store, announced the store would be open from 1 to 5:30 P.M. on three December Sundays. He hoped that by the end of this time public reaction would be so great that it would cause a shutdown of Sunday retail selling in the Lehigh Valley, he said.

The store management is "strongly opposed to the violation of the spirit of Sunday," Mr. Hess said. His decision "will accent the need for official action to stop Sunday store opening."

"There is no necessity for this hysterical Sunday retailing," the Allentown businessman declared. "The only way we, Hess Bros., can see to stop it is to have such a major violation that widespread public reaction will cause public officials to take speedy action."

Sunday work by employees in the 60-year-old department store is voluntary and paid "at a virtual triple-time rate." Said Mr. Hess: "I hope that city or county officials will move so fast against us that we will not be allowed to open the second Sunday."

PENNSYLVANIA

Historic Union Churches Dissolve Partnership

By WILLIAM C. ROEGER

NORRISTOWN—St. Matthew's at Keller Church and Peace (Tohickon) Church at Weisel are both over 200 years old. St. Matthew's was founded in 1751 and Peace Church in 1743. With a combined communing membership of 775, they form one parish served by Pastor Merwyn L. Shelly.

Both had shared their church buildings with formerly Evangelical and Reformed, now United Church of Christ, congregations. Earlier this year St. Matthew's and Peace congregations and their Reformed counterparts voted to discontinue the union partnership.

Under the settlement approved by the congregations, St. Matthew's agreed to acquire full ownership of the church by paying $60,000 to the Reformed group. The Tohickon congregation relinquished its share in the Weisel church for $56,400 and will build a new church one mile south of its present location. The site has already been purchased. The arrangement was worked out in consultation with synod officials of both denominations.

The move, Pastor Shelly said, could be expected to benefit all concerned. He said the two Lutheran congregations may split further by dissolving the parish and forming two separate charges within a year.

Transfer completed at Kellers Church

Lutheran and Reformed committeemen put signature to contract under which Lutherans bought former union church from Reformed congregation. Lutherans of nearby Tohickon union church likewise sold out their interests to the United Church of Christ group

Key to Spring City parsonage
Pastor is the Rev. Ralph L. Alderfer

PA.: NORRISTOWN . . .

Building Projects in High Gear

By WILLIAM C. ROEGER

BUILDING is going on throughout the conference. St. Paul's Church, Red Hill, is in the process of constructing a new educational and recreational building, containing an auditorium, kitchen, and four classrooms.

A new parsonage is being constructed by St. John's Church, South Pottstown.

At Lansdale, Pastor W. Paul Reumann and his family have moved into a large mansion acquired with the ground purchased for recently completed new Trinity Church. The former parsonage is being converted for use as a church school now housed in four different buildings.

Spring City Lutheran Church razed the old parsonage to make way for future construction of a parish house. A new parsonage was completed and dedicated several months ago. In Dutch colonial style, the parsonage contains parish office, study, and living quarters.

Construction of a different sort was completed at Emmanuel Church, Pottstown, where an elevator installation was finished for easy access to the second floor nave.

St. James' Church, Pottstown, also dedicated a new parish house.

Luther League Has Retreat

CONFERENCE Luther Leaguers met for an overnight retreat at Highland Park camp grounds near Sellersville. Speaker at the Reformation rally of Section A was the Rev. Jesse B. Renninger of Muhlenberg College. The service was held in the new St. Andrew's Church, Perkasie.

A former conference pastor, the Rev. Paul Howells of Allentown, spoke at the Conference League Thanksgiving banquet at the Harleysville public school.

UNITED LUTHERAN CHURCH WOMEN of the conference convened in Grace Church, Pottstown.

The conference Brotherhood held its fall rally in Old Goshenhoppen Church, Woxall. Speaker was Judge James F. Henninger of the Lehigh County Courts.

The Pottstown chapter of the Muhlenberg College Auxiliary now comprises more than 300 members from 13 area churches. Muhlenberg's president, Dr. J. Conrad Seegers, addressed them at a recent meeting.

LUTHERAN LEADERSHIP TRAINING SCHOOLS were held this fall at Souderton, Pottstown, and Schwenksville.

Spotlight on Race Problems

THE TOPIC was racial tension, the discussion dealt with ways of easing it through concerted action of church groups at a panel program at Grace Church, Norristown.

Participants were the Rev. Robert E. Horne, of Trinity Church, Norristown, and a member of the synodical Board of Home Missions; Mr. Lewis V. Kost, principal of Eisenhower Senior High School, Norristown; Judge Alfred L. Taxis, Jr., of the Montgomery County Orphans' Court; and the Rev. Arthur R. Seyda, pastor of Nativity Church, Philadelphia, noted for his work in inter-racial projects.

Included in the discussion were the urch's responsibility in race relations and e world-wide implications of race tensions.

LUTHERAN WELFARE SERVICE of the North nn area has purchased a plot of 7½ acres Telford. This is the first step in the plans r construction of a home for the aged.

tudy of Staff Work Load roposed by Synod Group

By VIGGO SWENSEN

HARRISBURG—A synodical proposal committee appointed by the Central Pennsylania Synod's executive board met at the hurch House, Harrisburg, Nov. 13 to udy long-range needs in the various areas f the synod's work. The most urgent need, e committee felt, is in the area of administration and personnel.

Against a background of several recent eaths among synod presidents and the eavy schedule of President Dwight F. Putman, the committee unanimously recommended to the executive board:

"That immediate steps be taken to have a omplete study of the synod's structure and f the responsibilities of its officers and staff y a professional management concern."

The proposal committee consists of eight astors, eight laymen representing all the onferences. Pastor Gordon Folkemer of t. Matthew's Church, York, is chairman.

Pa. Pastors Hear Dr. Steimle

Addressing the first evening session of the nnual State Pastors' Conference in Harrisburg, Nov. 19, Dr. Edmund Steimle of hiladelphia said:

"Peace of mind does not consist in avoiding pressures; rather it finds joy in the middle of tension, anxiety and concern, because t is the peace of God! On the night of his betrayal Jesus talked about joy."

Dr. Halford E. Luccock, of Yale Divinity chool, asserted: "In a world on the dizzy dge of disaster, the greatest adventure is ot to go to the moon or to send a satellite around the earth with a dead dog in it, but to understand the heart and soul of man and to turn men away from destruction and toward creative work and brotherly love . . . The big question is not can we get to the moon but can we learn to walk on the earth like men?"

The conference, sponsored by the Pennsylvania Council of Churches, is designed to provide information, inspiration and fellowship for pastors of all Protestant denominations. Meetings were held at Market Square Presbyterian Church. Sixty of the 598 registered were ULCA pastors.

Halle Is a Long Way Off

PHILADELPHIA—A provision in the by-laws of the Pennsylvania Ministerium specifying that the synod secretary send a copy of the convention minutes "to the Francke Institutions at Halle for their library" was stricken out this fall.

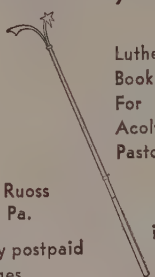
It was a recognition of the fact that communications between Halle, now in Communist East Germany, and America have become a lot more difficult in this century of progress than they were 215 years ago when Henry Melchior Muhlenberg came to Philadelphia to begin his ministry.

Muhlenberg had received his commission to organize Lutheranism in America from the "church fathers in Halle." It had taken him months of hazardous travel in 1742 to reach his destination, but communications between the Old and the New World were frequent. The custom of sending official documents of the Ministerium to the Halle archives was one way of keeping the channels of communication open.

They were closed by the war. Official relations between the synod offices and Halle were interrupted in 1940 and have not been resumed since. But officers of the Ministerium still hope that they can be re-established.

Contact will be made with West German church officials to find out who would be interested in receiving official documents of the synod on behalf of the Halle archives.

"The Acolyte"



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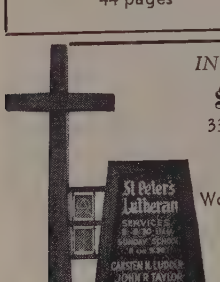

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Harrisburg Census on Jan. 19

Board of directors of the United Churches of Greater Harrisburg, meeting in St. Matthew's Lutheran Church Nov. 21, completed plans for the community-wide religious census on Jan. 19.

Fifty churches will take part in the census to be taken within a three-hour period that Sunday afternoon. In connection with the census, Prof. Bertha Paulssen of Gettysburg Seminary is making a study of the community. Results should aid the congregations in gearing their programs to community needs.

Claude R. Greiner, Hummelstown, was elected president of the synodical Brotherhood at the biennial convention in Altoona, Nov. 9. Other officers chosen were Walter H. Reese, Lancaster, vice president; Lloyd W. Showers, Mifflintown, secretary; and Spencer Arnold, Harrisburg, treasurer. Plans to change the name to United Lutheran Church Men were discussed.

Two Laymen Given Honors For Service to Community

By LUTHER E. FACKLER

PITTSBURGH—Two Lutheran laymen received special recognition last month for their contributions to church, civic and industrial life.

Paul Liner, of First Church, Duquesne, was one of a number of railroaders honored at a dinner of the Pittsburgh Chamber of Commerce and the community relations committee of the Pittsburgh railroads. He is chief clerk of car service for the Union Railroad Co.

Mr. Liner is an active Sunday school worker, superintendent in his home church and in the conference. He has received a number of awards from the Boy Scouts including the Lamb Award at the recent ULC Brotherhood convention.

A testimonial dinner was held for Charles W. Fuhr by Grace Church, Pittsburgh.

eal Estate Men Debate roblem of Sunday Sales

PITTSBURGH—Real estate men get more ospective home buyers on Sundays than the other days of the week combined, t many of them would like to eliminate e Sunday business.

A straw vote taken at a recent meeting the Greater Pittsburgh Board of Realtors owed 22 favoring Sunday closing, 14 ainst it. But 18 of the 54 members at- nding didn't vote. And more than 800 altors didn't even attend.

C. D. Westbrook argued that "well-estab- hed offices . . . know they don't have to ork seven days a week to prosper." Others id that house-hunters prefer to look on ndays.

Paul Smith advocated state legislation to p Sunday selling, like the recent ban on nday auto sales. He said the realtors could t close voluntarily because "some hungry low will always be out to get the last- llar."

---

e was the founder of the Junior Luther ague 60 years ago. Nearly 90 former aguers and prominent laymen attended.

Thiel Re-Elects Dr. Irvin

TENURE of Dr. Fredric B. Irvin as presi- nt of Thiel College was renewed by the ard of trustees. The action was taken un- r a constitutional change which requires ection or re-election of the president every e years.

A LOUNGE for older persons has been es- blished by the Lutheran Service Society the Industrial Home. Churches are en- uraged to invite their senior members to ail themselves of this facility. Meetings e held bi-weekly.

THANKSGIVING service at Trinity Church, exford, was in the true Pilgrim tradition. any of the young people wore colonial stumes, and the large fireplace was the nter of worship.

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MONTANA-NORTH DAKOTA

Luther Leaguers Enlisted To Aid Spark Evangelism

By R. C. SANDGREN

BILLINGS, MONT. — Pastor Carl Oslund was discouraged. The Fargo-Grand Forks (N. D.) area mission was about to start, and his own congregation, St. Mark's in Grand Forks, had shown little interest. Regional Director William Swarbrick urged him to keep trying.

Then on his auto radio, one night, a chance quotation came: "A little child shall lead them." That was Pastor Oslund's clue. Next day he called 23 high school students of his parish to an emergency meeting. They made plans—kept secret to surprise the congregation at the right moment.

When lay visitors were commissioned the next Sunday, 29 of the 38 were Luther Leaguers. Results were excellent. The enthusiasm of the youths inspired the adults.

The two ULC congregations in Fargo, St. Mark's and St. John's, joined in the mission. In the three parishes a total of 92 visitors interviewed 308 persons and enlisted 42 for the pastors' classes.

Reformation Answers Given

NATIONAL LUTHERAN COUNCIL churches in the Billings area planned their Reformation Day services to answer three questions: "Why the Reformation? What did the Reformation teach? What can the Church of the Reformation say today?"

The programs employed dramatizations, off-stage voices, speech choirs and other devices to bring out the answers. The *Martin Luther* film was shown the same day over Station KOOK-TV.

LENORA PFISTER, of Great Falls, was elected president of the Montana State Lutheran League at its convention in Billings.

MESSIAH CHURCH, third ULC church in Billings, dedicated its new chapel Nov. 24. Six pastors took part in the ceremonies.

DR. PAUL BISHOP, Northwest Synod president, spoke at the tenth anniversary observance of St. John's Church, Fargo. The Rev. Archie Campbell is pastor.

Dr. Bishop also was missioner to Cree Indians in the Rocky Boy Mission in Northern Montana during the evangelism week in November. His sermons were translated into the Cree language by Mr. and Mrs. Malcolm Mitchell of the Indian mission staff. Pastor John Dehaan is in charge of the mission.

PASTOR ARNOLD MOEDE, missionary on furlough from Liberia, made the rounds of Western Conference churches in late September.

MONTANA and North Dakota pastors met in Fargo Oct. 8-10 and heard presentations of the double benevolence program by five Northwest Synod pastors.

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—CHANGES OF PASTORATE—

Central Pennsylvania

EELER, Robert J. From Reformation Church, Brooklyn, N. Y. To St. John's Church, Bellefonte.

ILLING, Russell T. From West Manheim parish. To York Conference Lutheran Welfare Service, executive secretary.

UMP, Paul A. From St. John's Church, Catawissa. To Zion Church, Hummelstown.

UMPETER, Albert W. From St. Mark's Church, Lancaster. Retirement.

Central States

IBBLER, Robert. From Our Saviour's Church, Broken Bow, Neb. To St. Paul's Church, Hardy, Neb.

NTERMEYER, Vernon. From Zion Church, Platte Center, Neb., and Immanuel Church, Madison, Neb. To First Church, Platte, Neb.

Florida

YERS, Francis B. From Regional Director, Lutheran Evangelism Mission. To St. Andrew's Church, St. Petersburg.

HAEFFER, Luther N. From St. Paul's Church, Sarasota. To Pompano Beach, mission developer.

ENSEL, Harry E. From Calvary Church, Arnold, Pa. To St. Andrew's Church, Homestead.

Illinois

ORRECTION:

AATRUD, Paul G. Wilmette Church, assistant pastor.

New York and New England

OERSTLER, Wilbert A. From Salem Church, Smicksburg, Pa. To Christ Church, Brooklyn, N. Y.

Pittsburgh

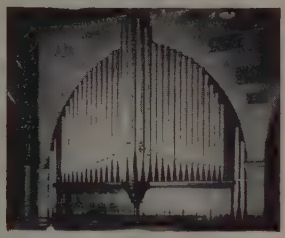
RANT, Ronald M. From St. Paul's Church, Jefferson, Ohio. Demitted the ministry.

RENINGER, Frederick C. From Zion Church, Johnstown, assistant pastor. To St. John's Church, Natrona.

Michigan

OUTZ, Martin F., Sr. From First Church, Chambersburg, Pa. To Rochester, mission developer.

RELIABILITY



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DECEASED

DR. FRED C. WIEGMAN, president of the Ohio Synod, was killed in an automobile accident Dec. 3. He was 58 years old.

Dr. Wiegman, a native of Wellsburg, Iowa, was a graduate of Midland College and Western (Fremont, Neb.) Seminary. He held a doctor of divinity degree from Wittenberg College and a doctor of laws degree from Midland College.

Dr. Wiegman served pastorates at First Church, Nebraska City; First Church, North Platte, and Salem Church, Fremont, all in Nebraska, before being called to the presidency of Midland College and Western Seminary in 1939.

In 1945 he returned to the parish ministry as pastor of Trinity Church, Akron, Ohio. He left the parish last August to succeed the late Dr. George W. Miley as president of the Ohio Synod. He was president of the ULC Board of American Missions and a director of Wittenberg College.

Survivors include Dr. Wiegman's wife, the former Mary Rangeler; a daughter, Mrs. Donald S. Weir of Cuyahoga Falls, Ohio, and nine sisters and brothers, one of whom is the Rev. Paul Wiegman, pastor of Salem Church, Ponca, Neb.

Funeral services were conducted at Holy Trinity Church, Akron, Dec. 6. ULC President Franklin Clark Fry, Dr. Wiegman's predecessor in the Akron congregation, preached. Trinity's associate pastor, David R. Gerberding, and Pastor Herbert W. Veler, vice president of the synod's executive board, conducted the service.

SISTER LOUISE ALTVATER, 81, died Nov. 15 in Philadelphia.

A native of Renova, Pa., she was consecrated in 1906. With the exception of four years, Sister Louise served at Lankenau Hospital from 1900 until her retirement in 1944.

Funeral services were conducted Nov. 26 at the Philadelphia Deaconess Motherhouse by the Rev. Wilbur Laudenslager.

Interment was at Fernwood Cemetery, Philadelphia.

MRS. CARRIE ADA HACKENBERG, nee Rausenberger, widow of Dr. Calvin A. Hackenberg, died Nov. 23 at Toledo, Ohio. She was 80 years old.

Dr. Hackenberg served congregations in Troy, Leipsic, Norwood, Cleveland and Cambridge before retirement in 1930. He died in 1947.

Mrs. Hackenberg is survived by three sons, Harold, Toledo; Herbert, Cambridge and the Rev. Charles A. Hackenberg, pastor of United Church, Mt. Lebanon, Pittsburgh; a daughter, Mrs. Dorothea Howard, of Foxboro, Mass.; and two sisters, Mrs. Dora Kuert, Los Angeles, and Mrs. Bertha Millner, Delray Beach, Fla.

Funeral services were held Nov. 26 by the Rev. Olen Peters at Bellefontaine, Ohio. Burial was at Bellefontaine.

AGENTS!

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THE REV. JOHN CHRISTIAN CHARLES KRAHMER, 87, died Dec. 23 at Rochester, N. Y.

A native of Bavaria, he was graduated from Wagner College and Philadelphia Seminary, and received a master's degree from New York University. He served pastorates in Noxen-Ricketts (Pa.), Saugerties, Hudson, Pittsford, Kendall, and Islip, N. Y.

He retired from the ministry in 1949 but was stated supply pastor of St. John's Church, Victor, N. Y., until 1955.

He served on the faculty of Wagner College from 1897 to 1901 and 1923 to 1933.

Surviving him is his son, the Rev. Alfred L. Krahmer, public relations director of the New Jersey Lutheran Welfare Association.

Funeral services were conducted at St. Paul's Church, Pittsford, on Dec. 5, by Dr. Russell Fink, president of the Rochester Conference; Dr. Emil W. Weber of Pottsville, Pa., and the Rev. Wayne S. Pittinger, pastor of St. Paul's. Burial was in Pittsford.

DR. FREDERICK W. OTTERBEIN, pastor emeritus of North Austin Church, Chicago, Ill., died of a heart attack, Nov. 9. He was 67 years old.

Born in Hamilton, Ont., Canada, Dr. Otterbein attended Chicago Seminary and was ordained by the Illinois Synod in 1919. He was the mission developer of North Austin Church and served this congregation continuously until he retired as pastor emeritus in 1951. His son, the Rev. Marcus Otterbein, became the pastor in 1951.

He served as director of the American Bible Society and as a vice president of the Chicago Church Federation.

He is survived in addition to his wife Alberta, nee Roth, and his son, Marcus, by three daughters, Mrs. A. Schaediger, Mrs. G. Bright, and Mrs. W. Roth.

Funeral services on Nov. 23 were conducted by President Howard A. Weeg of the Illinois Synod, President Robert Schenk of the Chicago Conference, and the Rev. Samuel Roth, Neenah, Wis.

Burial was in Irving Park Cemetery, Chicago.

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IN CONCLUSION . . . . . .

SOMETIMES WHEN a football game is shown on television the camera keeps swinging around toward the clock, especially when there isn't much time left. Every play has to be figured on how many minutes there are until the whistle blows.

The early Christians were like that. They thought they were living in the last thirty seconds of the world. As they remembered the words of their Lord, he had said, "This generation will not pass away till all has taken place. Heaven and earth will pass away . . ."

Up to the year 1945 we had lost that sort of perspective. We are living in a world which, we have been told, took 500 million years—more or less—to create. There may be another 500 million until it's done for.

Now we have suddenly run up against the fascinating possibility that the world may be blown to pieces in our lifetime. We have a much more acute sense of our responsibilities in doing the right things to avoid such catastrophe.

OF COURSE, regardless of how long the earth holds together, each of us has to realize that our own time here is sharply limited. It's fortunate for us that "of this time, no man knows." But the clock keeps ticking, and the whistle will blow.

Life is not like a casual holiday when it doesn't seem to matter how we spend our time. Our actions are for or against God. All our words and deeds count on one side or the other. There is no neutrality.

If we get taken into an ordinary court, we are tried on a single incident. "On the night of Sept. 23 did you or did you not . . . ?" God's judgment is based on our whole lives—their drift, their unseen purpose, the struggle of faith. We will not be tried on technicalities, but on the great issue—have we loved and trusted in God, and have we expressed this trust in deeds of kindness and love?

If the judgment were to depend on how well we have succeeded, there would be no hope. We are like children who have violated their father's will, consciously and unconsciously. Children trust their father, asking forgiveness. But the father must hold his children accountable to the extent that they are capable of obedience.

This is responsible living. God is the witness to our thoughts and actions. We can't expect to be let off on the basis of some easy excuse, such as that we are fulfilling "the American way of life" or "the Southern way of life" or any other way but God's. We are accountable for the Christian way of life.

This sort of living isn't a stern, unhappy existence in which we can never have any fun. This is purposeful, hope-filled. Whatever we may try to do in our own way, by our own strength, proves empty in the end.

ANY READER can now realize that I've tried to preach a little Advent season sermon. You've probably heard some just like it in your own church this month. These are important sermons.

How can we be ready for the miracle of Christmas, the fantastic beauty of that holy morning, unless we have a clear idea of how much we need a Saviour? The clock keeps ticking, and the whistle is going to blow. But God is with us, because he knows exactly the predicament we're in.

—ELSON RUFF

Can you answer these 6 questions about your own retirement?

1. **How much will you and your wife receive from Social Security at 65?**
2. **What will you receive each month from your present insurance when you reach retirement age?**
3. **How can you make up the difference between what you will receive from present resources and the amount you will need to live comfortably during retirement?**
4. **How can you be sure your retirement money will last as long as you live?**
5. **What happens if you're permanently disabled before you reach retirement age?**
6. **Suppose you didn't live to retire. What monthly income will your wife have for herself and for your children? Will funds be available to educate your children?**

If you can answer half of these questions, you're above average. But ask yourself: Can you really afford to go on without knowing *all* the answers about your retirement and your family's protection?

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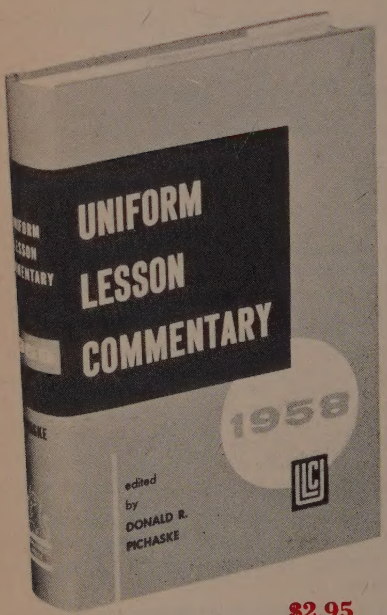

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